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SYNTAX OF  
**Modern Arabic Prose**

THE COMPOUND SENTENCE

[VOLUME THREE]

by Vicente Cantarino

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## CONTENTS

### Abbreviations

ix

### 191 — The Compound Sentence

2

### XVI COORDINATE CLAUSES

### 192 — Asyndetical

7

### 193 — Syndetical

11

### 194 — Conjunctive Conjunctions

11

### 195 — وَ

11

### 196 — فَ

20

### 197 — ثُمَّ

35

### 198 — Adversative Constructions

39

### 199 — لَكِنْ

40

### 200 — لَكِنْ

43

### 201 — بَلْ

46

### 202 — Disjunctive Conjunctions

48

### 203 — أَوْ

49

### 204 — أَوْ

50

### 205 — أَوْ

53

### 206 — Elliptical Coordinate Sentences

54

## XVII SUBORDINATE CLAUSES

207 — Subordinate Clauses	63
208 — Noun Clauses	64
209 — The Asyndetical Noun Clause	64
210 — The Asyndetical Noun Clause after a Preposition	77
211 —     سَنَدٌ	78
212 —     لِ	80
213 —     حَتَّى	84
214 — Indirect Questions	97
215 — Syndetical Noun Clauses	105
216 — General Remarks on the Use of أَنْ and أَنْ	106
217 —     أَنْ	107
218 —     أَنْ	116
219 — Coordinated Noun Clauses	122
220 — The Function of a Noun Clause	130
221 — Syndetical Noun Clauses after Prepositions	138
222 — Ellipsis of the Preposition	145
223 — Adjectival Clauses	147
224 — The Asyndetical Relative Clause	148
225 — The Resumptive Personal Pronoun	154
226 — Omission of the Resumptive Pro- noun	158
227 — Attraction of the Antecedent on the Relative Clause	160
228 — Pronominal Use of the Asyndetical Relative Clause	161
229 — The Syndetical Relative Clause	162

230 — The Resumptive Personal Pronoun	165
231 — Pronominal Use of the Relative Adjective	168
232 — The Pronominal Clause	170
233 —     مَنْ	173
234 —     مَا	177
235 —     مَنْ / مَا — مِنْ	179
236 — The Resumptive Personal Pronoun	182
237 — Function of the Pronominal Rela- tive Clause	186
238 — Formular Expressions with مَا	192
239 —     مَا as Indefinite Particle	207
240 — Paronomasia in a Pronominal Rela- tive Clause	209
241 — Adverbial Uses of مَا	210
242 — The Adverbial Relative Clause Functioning as a Nominative	211
243 — The Adverbial Relative Clause Functioning as a Genitive	218
244 — The Adverbial Relative Clause Functioning as an Accusative	229
245 — The Adverbial مَا after Prepo- sitions	231
246 — Adverbial Clauses	242
247 — Circumstantial Clauses	242
248 — The Asyndetical Circumstantial Clause	244
249 — Verbs in an Auxiliary Function	255
250 — Word Order with Auxiliary Verbs	263
251 — The Syndetical Circumstantial Clause	266

252 —	حَيْثُ	279
253 —	إِنْ	284
254 —	إِنَّا	291
255 —	لَمَّا	307
256 —	The Particle كَي and its Derivatives	309
257 —	Conditional Clauses	311
258 —	إِنْ	312
259 —	لَوْ	320
260 —	لَوْلَا	326
261 —	The Concessive Clause	330
262 —	Incomplete Conditional Clauses	334
263 —	Exceptive Constructions	338
264 —	The Indefinite-Conditional Clause	353
265 —	Nullification of a Subordinate's Influence on its Main Clause	360
266 —	Use of the Particle فَ	361
267 —	The Omission of فَ	368
268 —	Use of the Particle لَ	369

## XVIII PARENTHETICAL CONSTRUCTIONS

269 —	Parenthetical Constructions	375
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## XIX EXPANDED COMPOUNDS

270 —	Expanded Compounds	385
Index		389

## ABBREVIATIONS

Amin duh.	Aḥmed Amin, <i>Duḥā l-Islām</i> , 3 vol. Cairo 1952, 5th edition.
Amin zuh.	_____, <i>Zuḥr al-Islām</i> , 4 vol. Cairo 1952-55, 3rd edition.
Djir. tar.	Jirjī Zaidān, <i>Ta'riḫ adab al-lughā l-'arabiya</i> , 4 vol. revised edition. Cairo 1957.
Gibr.	Gibrān Khalīl Gibrān, <i>Al-majmū'a l-kamīla li-mu'allafāt Jibrān Khalīl Jibrān</i> , 3 vol. Beirut 1949-50.
Hai. sir.	Muḥammed Husain Haikal, <i>Ḥayāt Muḥammad</i> , Cairo 1952, 5th edition.
Hak. ahl.	Taufīq al-Ḥakīm, <i>Ahl al-kahf</i> , no year, 5th edition.
Hak. sheh.	_____, <i>Sheḥrazād</i> , Cairo 1934.
Hak. sul.	_____, <i>Sulaimān al-Ḥakīm</i> , Cairo, no year, 2nd edition (?).
Hak. yaum.	_____, <i>Yaumiyyāt nā'ib fī l-aryāf</i> , Cairo, no year.
Hus. ayy.	Ṭaha Ḥusain, <i>Al-ayyām</i> , Cairo, 1st vol. no year, 2nd vol. 1958.
Hus. 'ala.	_____, <i>'Alā hāmish al-sīra</i> , Cairo, 1st vol. 1952, 2nd vol. 1953, 3rd vol. 1951.
Mah qah.	Nagīb Maḥfūz, <i>Al-Qāhira l-jadīda</i> , Cairo 1958, 3rd edition (?).
Mah. zuq.	_____, <i>Zuqāq al-midaqq</i> , Cairo 1961 4th edition (?).
Manf. sha'.	Muṣṭafā Luṭfī al-Manfalūṭī, <i>Al-Shā'ir</i> , Cairo 1952, 7th edition.

Manf. mag.	_____, "Majdūlīn," Cairo 1954, 13th edition.
Musa adab.	Salāma Mūsā, <i>Adab lil-sha'b</i> , Bagdad 1961.
Nu'. kan.	Mikhā'īl Nu'aima (Naimy), <i>Kān mā kān</i> , Beirut 1960, 5th edition.
Nu'. liq.	_____, <i>Liqa'</i> , Beirut 1952.
Raf. wah.	Muṣṭafā Ṣādiq al-Rāfi 'ī, <i>Wahy al-qalam</i> , Cairo 1951, 1st and 2nd vol. 4th edition, 3rd vol. 3rd edition.
Raih. mul.	Amīn al-Raiḥānī, <i>Mulūk al-'arab</i> , Beirut 1951, 3rd edition.
.....(Br.).....	e.g. Mand. (Br.) 17,5, Muḥammad Mandūr, page 17, line 5 in <i>Advanced Arabic Readers I</i> by W. M. Brinner and M. A. Khouri, University of California at Berkeley, 1961.
....(Br.II)....	2nd vol. of Brinner's Reader, 1962.
.....(Zy.).....	e.g. Tai. (Zy.) 34,25, Maḥmūd Taimur selection 34, paragraph 25 in <i>A Reader in Modern Literary Arabic</i> by Farhat J. Ziadeh, Princeton University, 1964.

Names of authors in both readers are abbreviated as follows:

Af.	Michel Aflaq
al-Hus.	Ishāq Mūsā al-Ḥusainī
Amin	Aḥmed Amīn
Q. Amin	Qāsim Amīn
'Aqq.	'Abbās Maḥmūd al-'Aqqād
'A. Raf.	'Abd al-Raḥmān al-Rāfi 'ī
'Aww	Taufiq Yusuf 'Awwād
Ayy.	Dhū al-Nūn Ayyūb
Bakd.	Khalīd Bakdāsh
Batt.	Rufa'īl Baṭṭī
Din	Khalīl Taqīy al-Dīn
S. Din	Sa'id Taqīy al-Dīn
Far.	Nabīh Amīn Fāris
Fur.	Anīs Furaiḥa
Ghur.	Rose Ghurayyib
Gibr.	Gibrān Khalīl Gibrān

Hai.	Muḥammad Ḥusain Haikal
Hak.	Taufiq al-Ḥakīm
Hind.	Khalīl al-Hindāwī
Hus.	Ṭaha Ḥusain
Idr.	Suhail Idrīs
Jabr.	Jabrā Ibrāhīm Jabrā
Kam.	Maḥmūd Kāmil
Kay.	Sāmi al-Kayyālī
Khal.	Muḥammad Khalaf Allāh
Khalid	Khālīd Muḥammad Khālīd
Kurd	Muḥammad Kurd 'Alī
Mand.	Muḥammad Mandūr
Manf.	Muṣṭafā Luṭfī al-Manfalūṭī
Maz.	Ibrāhīm 'Abd al-Qādir al-Māzinī
Mub.	Zaki Mubārak
Musa	Salāma Mūsā
Nu'.	Mikhā'īl Nu'aima
Qal.	Suhair al-Qalamāwī
Qud.	Iḥsān 'Abd al-Quddūs
Qutb	Sayyid Qutb
Raih.	Amīn al-Raiḥānī
Razz.	Munīf al-Razzāz
Sa'.	Amīna al-Sa'id
Sak.	Khalīl al-Sakākīnī
Sat.	Sāṭi' al-Ḥuṣārī
Sib.	Yūsuf al-Sibā'ī
Tai.	Maḥmūd Taimur
Zayy.	Aḥmad Ḥasan al-Zayyāt
Zur.	Qusṭanṭīn Zuraiq

#### Books frequently quoted<sup>1</sup>

'Aqīl	Ibn 'Aqīl, <i>Sharḥ al-alfiyya</i> , ed. Fr. Dieterich. Leipzig, 1851.
Ashmāwī	Ibn al-Fāḍil al-Ashmāwī, <i>Hāshiya 'alā matni l-Ajurrūmiyya fi qawā'id al-'arabiyya</i> , Cairo, 1341 (Hegira).
Blachère	R. Blachère and M. Gaudetfroy-Demombynes, <i>Grammaire de l'Arabe Classique</i> , 3rd ed., Paris, 1952.

<sup>1</sup> Bibliographical information on the books which are less often mentioned is given at the point of quotation.

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- Brock. *Grund.* Carl Bockmann, *Grundriss der vergleichenden Grammatik der Semitischen Sprachen*, Berlin, 1913.
- Farhat, *Bah.* Germanus Farhat, *Kitāb baḥṭh al-maṭālib*, Beirut, 1882.
- Mainz, *Zur.* Ernst Mainz, *Zur Grammatik des modernen*  
*Gram.* *Schriftarabisch*, Diss. Hamburg, 1931.
- Mufaṣṣal* Zamakhshari, *al-Mufaṣṣal fī l-naḥw*, ed. J. P. Broch Christianiae, 1879.
- Munjid* *al-Munjid fī l-lughā wa-l-ādāb wa-l-'ulūm*, new edition. Beirut, 1956.
- Noeldeke, *Zur.* Theodor Noeldeke, *Zur Grammatik des*  
*Gram.* *klassischen Arabisch*, Denkschr. d. kais. Akad. d. Wiss. Phil.-His. Klasse. vol. 25. Wien, 1897.
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- Zajjaji Abu l-Qāsim Abd al-Raḥmān al-Zajjājī, *al-Jumal*, Paris, 1957.
- ZDMG *Zeitschrift der deutschen morgenlaendischen Gesellschaft*.

## SYNTAX OF Modern Arabic Prose

### THE COMPOUND SENTENCE



## § 191 THE COMPOUND SENTENCE

The main distinction between expanded and compound sentences is that in the former one or more components have been "expanded" through the addition of new grammatical elements which modify the idea stated by the more basic components of the sentence.

In the latter, the compound sentence, the new elements used are syntactically sentences in themselves.

The most elementary division to be made between these compounds is based on the mutual relationship of the elements involved. If it is one of equality, then we have a coordination. If some elements are intended as parts which modify or complete others considered as basic, then we have a subordination.

In Arabic, syntactical subordination is thus based on the fact that a given statement, a sentence, may be used within another more elaborate statement to function as any nominal part of speech; that is to say, it may assume a role equivalent to that of a substantive, an adjective, a pronoun or even an adverbial modifier.

Therefore, the main distinction to be made between coordination and subordination is seen in that two coordinated sentences, while building one single idea or converging to form a more complex expression, are structurally independent of each other and have only a logical relationship which may or may not be expressed by a conjunction.

It cannot be denied that subordination in Arabic has developed from syntactical coordination, which explains the fact that the language, even in modern times, has not attained the same degree of development in all aspects of syntactical subordination. Some types, such as noun clauses, have been developed rather extensively (see Vol. III, p. 64f); others, such as adverbials, are even today at times difficult to recognize as being subordinated without the help

of their logical relationship and, in many cases, are completely equivalent to a syntactical coordination (see Vol. III, p. 242ff.).

In the following chapters we shall try to make a division, not only according to the syntactical function of the subordinate clause within the compound, but also according to the way it is connected to or introduced into the compound. Thus, we shall call asyndetical those that do not have a special conjunction or particle that expresses the syntactical ties. Not all asyndetical constructions, however, are of the same syntactical quality; some, as in the case of sentences functioning as genitives, are very closely connected to the main clause by the presence of a noun in the construct state; others, such as adjectival-relative ones, are apparently equivalent to a juxtaposition.

We consider syndetical those that have a particle which is the exponent of the syntactical relationship between both components. The nature of these subordinating ties is very complex, as we shall later show.

Through the centuries, Arabic has remained very poor in true conjunctions. This lack has been compensated for, especially in the modern language, by the development of expressions of adverbial character that give it the necessary flexibility to express the more complex constructions, thus enabling Arabic to fully reflect modern thought.

This, however, has not changed the situation from the syntactical point of view, as we shall try to indicate in the pertinent sections that follow.

For the abovementioned reasons, we shall not utilize the generally accepted division of compound vs. complex clause to designate coordination or subordination of sentence components.

We shall speak instead of compounds in which a coordination may be included as well as a subordination, the actual nature of the mutual relationship of the components being left to further analysis.

XVI COORDINATE CLAUSES

# § 192 ASYNDETICAL

In Arabic, two or more complete sentences, structurally independent of each other, can be used without any connecting particle to express:

a) independent but complementary statements, as in a description or in the development of an idea<sup>2</sup>:

زَوَاجُهُ تَزْوِيرٌ حَيَاتُهُ تَزْوِيرٌ الدُّنْيَا  
كُلُّهَا تَزْوِيرٌ !

His marriage was a fake;  
so was his life and [his]  
whole world.  
Mah. qah. 120,23

إِنَّمَا هُوَ ابْنُ أَخِي قَدِمْتُ بِهِ  
مِنْ يَثْرِبَ

He is Hashim's nephew; I  
brought him from Yathrib.  
Hai. sir. 98,18

أَنَا الْقَلْبُ الْبَشَرِيُّ قَدْ حَبِسْتُ فِي  
ظُلْمَةِ سَنَنِ الْجَامِعَةِ

I am the human heart, [I  
am] imprisoned in the  
darkness of man's dictates.  
Gibr. II,115,1

وَلَكِنْ مَحْجُوبٌ لَمْ يَسْمَعْ شَيْئًا كَانَ  
يَرْتَدِي شِيَابَهُ بِسُرْعَةٍ

But Mahjub did not hear  
a thing; he was getting  
dressed in a hurry.  
Mah. qah. 171,3

قَضَى مُحَمَّدٌ لَيْلَهُ هَادِئًا مُطْمَئِنًّا  
نَزَلَتْ مِنْهُ الْحُمَّى

Mohammed spent a tranquil  
and peaceful night; the  
fever had abated.  
Hai. sir. 502,16

2. The use of قَالَ in the following example can hardly be considered as an independent sentence but rather a graphic way to introduce direct speech:

حَدَّثَنِي ذَاتَ يَوْمٍ قَالَ —

He once told me....  
Raih. mul. 29,14



b) an appositive statement in order to explain or to determine the preceding statement:

هَـنَا تَبْدَأُ صَحْفَةً جَدِيدَةً مِنْ حَيَاةِ مُحَمَّدٍ تَبْدَأُ حَيَاةَ الزَّوْجِيَّةِ وَالْأَبَوَّةِ

Here begins a new page in the life of Mohammed, his married life and his life as a father.  
Hai. sir. 122,17

مُؤَلِّفٌ آخَرُ حَبِيبٌ إِلَى قَلْبِي هُوَ أَنَا طَوْلُ فَرَانِسْ

There is another author I dearly love, Anatole France. Musa adab. 177,16

c) the reason for the preceding statement:

ذَاكَ أَخِي كَانَ نَبِيًّا أَنَا نَبِيٌّ

He is my brother; he was a prophet and so am I.  
Hai. sir. 187,19

إِنَّ رَبَّكَ ظَالِمٌ لَا يَعْرِفُ الْعَدْلَ

Your God is an oppressor; he does not know justice.  
Zayy. (Br.II) 155,27

هُوَ سَارِقٌ قَدْ دَخَلَ الدَّيْرَ لَيْلًا

He is a thief; he broke into the convent at night.  
Gibr. I,129,18

d) a result or a logical consequence:

هُوَ مَكَانِي أَصْنَعُ فِيهِ مَا شِئْتُ

That is my place; I shall do in it as I please.  
Raf. wah. 6,5

e) an emphatic repetition or modification:

إِذَا هِيَ خَلَاءٌ لَيْسَ فِيهَا طَالِبٌ وَاحِدٌ

It was empty; there was not a single student there. Hai. (Zy.) 14,4

هُمْ كَثِيرُو الطَّمَعِ فِي الْأَمْوَالِ لَا يَشْبَعُونَ

They were extremely greedy; they never could be satisfied. Amin zuh. 10,4

إِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ

God is the Living One; He never dies!  
Hak. (Br.) 43,14

كَانَتِ الْمَقَاصِيرُ فِي ذَلِكَ التَّارِيخِ خَاصَّةً بِالنِّسَاءِ لَا يَجْلِسُ فِيهَا غَيْرُهُنَّ

The loges at this time were reserved for women; nobody could sit there but they.  
Manf. sha'. 21,13

النَّاسُ طَرَشٌ لَا يَسْمَعُونَ

People are deaf; they do not hear.  
Gibr. III,20,13

الْعِلْمُ شَيْءٌ وَاحِدٌ لَيْسَ ذَا فُرُوعٍ

Knowledge is one single entity; there are no divisions.  
Amin duh. II,9,10

إِنَّ الْمَجْلِسَ لَخَالٍ مَا فِيهِ غَيْرِي وَغَيْرِي

The assembly room was empty; there was nobody there but both of us.  
Raf. wah. I,124,10

f) an explanation of the preceding statement:

مَا أَجْمَلَ ذَوْقَهُمْ لَوْنٍ لِبَاسِهِمْ كَلَوْنٍ سَمَائِهِمْ

How fine is their taste! The color of their clothing is like the color of the sky. Hak. (Zy.) 11,14

كَانَ هَذَا السَّلَمُ مُتَوَسِّطًا لَيْسَ بِشَدِيدِ السَّعَةِ وَلَا بِشَدِيدِ الضِّيقِ

The staircase was average; it was not very wide or very narrow.  
Hus. ayy. II,5,4

كَانَ طَعَامُهُ خَافًا مَا جَلَسَ عَلَى الْمَائِدَةِ

His food was dry; he did not sit at the table.  
Hus. ayy. I,23,12

هُوَ عِرَاقِيٌّ صَمِيمٌ يَعْلَمُ كَيْفَ يُصْبِحُ الْإِسْتَحْيَالُ سَهْلًا

He was a genuine Iraqi; he knew how the impossible could become easy.  
Ayy. (Br.) 32,4

g) after a command, the reason for the command:

دَعَا يَلْعَبُ إِنَّهُ صَغِيرٌ

Let him play, he is [so] young! Hus. ayy. I,35,14

h) also after certain imperatives or interjectional commands:

تَعَالَوْا نَعِيدُ أَرْضَ الدَّيْرِ  
الْوَسِيعَةَ إِلَى سَكَّانِ هَذِهِ الْقَرْيَةِ  
الْمَحْتَاجِينَ  
تَعَالِ نَسْأَلِ الْآنَ

Come then, let's return  
the monastery's spacious  
lands to the needy vil-  
lagers. Gibr. I, 166, 16

Come on, let's go now.  
Gibr. I, 144, 9

Usually the verb in the sentence that follows an imperative will be in the short form of the imperfect —the jussive— as an expression of emphasis (see Vol. I, § 26)<sup>3</sup>:

سَلِّهِ يَنْبَيْكَ  
قَارِنْ بَيْنَهُ وَبَيْنَ وَالِدَتِهِ  
تَجِدْ أَنْ —  
أَحْرَمِ الْأَرْوَاحَ الْمَدْرَسَةَ يُصْبِحُ  
أَجْهَلُ مِنْ الْجَهْلِ  
أَنْظُرْ كُتُبَ الْكَلَامِ تَرَاهُمْ يُقَرِّرونَ أَنْ —

Ask him, he will tell you.  
Hus. ayy. I, 151, 16

Compare him with his mother,  
and you will find....  
Q. Amin (Zy.) 5, 35

Deny schools to the Euro-  
pean and he will be most  
ignorant.  
Hak. (Zy.) 11, 37

Look in the theology books  
and you will find that  
they affirm....  
Hai. sir. ج, 5

3. Arab grammarians and Western scholars also frequently consider these constructions as conditional.

Although the meaning in some of them could perhaps tolerate such a conditional interpretation, in the majority of cases its real meaning would change if the interpretation were conditional:

إِذَا كُنْتُ مَرِيضًا فَأَلَيْسَ السَّيِّدُ  
الْحَسَنُ يَأْتِيكَ الشِّفَاءُ  
دَعُونِي أَنْمَ فَقَدْ سَكِرَتْ نَفْسِي  
بِالْمَحَبَّةِ

If you are ill, ask our Lord  
Husain and he will bring you  
a remedy. Mah. zuq. 14, 8

Let me sleep, for my spirit  
is intoxicated with love.  
Gibr. II, 215, 3

and also after certain interjectional expressions:

هَلِّى مَحَبَّوَتِي نَمْشِ بَيْنَ الظُّلُولِ  
هَلِّى نَجِّنِ ثَمَارَ الْأَرْضِ  
هَلِّى نَسِرْ يَا سَلَى بِقَدَمِ ثَابِتَةٍ  
عَلَى هَذِهِ الطَّرِيقِ الْوَعْدَةِ

Come, my Beloved, let's  
walk through the ruins.  
Gibr. II, 96, 3

Let us tend the fruit of  
the earth.  
Gibr. II, 97, 1

Oh Salma, let us follow  
this rough path with  
steady step.  
Gibr. II, 61, 21

#### § 193 SYNDETICAL

Two or more sentences in syndetical construction are complete and structurally independent of each other. Their mutual relationship is expressed by a conjunction which unites them without changing the structural independence of the individual sentences. The nature of this relationship and the meaning of the compound will vary according to the conjunction used.

#### § 194 CONJUNCTIVE CONJUNCTIONS

The function of the conjunctive conjunctions consists in bringing together independent sentences that are understood as necessary parts in the complete exposition of an idea. It simply indicates, through its connective role, the actual validity of all the parts connected. The semantic relationship between the connected sentences is only given through their logical relation to each other.

#### § 195 وَ

وَ is the most generally used conjunctive particle. It connects sentences without implying any closer, more logical relationship.

The frequency of its use, as well as the manifold meanings that can be expressed with this conjunction, cannot be reproduced in English. Hence, many of the simplest constructions in Arabic require more elaborate ones in their translation, e.g.,

A **وَ** may connect sentences

a) intended as equally important in the exposition or the narrative:

إِذْ ذَاكَ بَنَى مُحَمَّدٌ بِعَاشِدَةَ بِنْتِ  
أَبِي بَكْرٍ وَكَانَتْ فِي الْعَاشِرَةِ أَوْ  
الْحَادِيَةِ عَشْرَةَ مِنْ عَمَرِهَا وَكَانَتْ فَتَاةً  
رَقِيقَةً حُلْوَةً الْقَسَمَاتِ مَحَبَّةَ الْعَشْرَةِ  
وَكَانَتْ تَخْطُو بِرَاكًا مِنَ الطُّفُولَةِ إِلَى  
الصَّبَا وَكَانَتْ ذَاتَ وَلَعٍ بِاللَّعِبِ  
وَالْمَرْحِ وَكَانَتْ نَامِيَةً نُمُوًا حَسَنًا

At that time, when she was ten or eleven years of age, Mohammed consummated his marriage with A'isha, Abu Bakr's daughter. She was a gentle, pleasant-looking girl who could converse amiably. Still in her adolescence, she was very playful and gay. Her body, however, had fully developed. Hai. sir. 228,6-9

وَكَانَ تَيَّارُ الْقَادِمِينَ لَا يَنْقَطِعُ  
وَكَانَ فِي اسْتِقْبَالِهِمْ جَمَاعَةٌ مِنْ  
الْأَوَانِسِ الْحَمْرِ وَبَعْدَ ثَلَاثِ سَاعَةٍ  
مِنْ جُلُوسِهِ تَكَثَّرَ عَدَدُهُمْ وَتَزَاحَمُوا  
نِسَاءً وَرِجَالًا

The flow of the newcomers had no end. They were received by young ladies with beautiful dark eyes. Less than half an hour after he had been seated, the number of the invited had grown to such an extent that they were all packed together, both men and women. Mah. qah. 91,17

أَنَا غَرِيبٌ فِي هَذِهِ الْمَدِينَةِ وَأَنَا  
غَرِيبٌ فِي كُلِّ مَدِينَةٍ أُخْرَى  
لَقَدْ سَمِعْتُ وَقَرَأْتُ وَلَا أَزَالُ  
أَسْمَعُ وَأَقْرَأُ

I am a stranger in this town and also in any other town. Gibr. III,81,9

I have heard and read it and still do. al-Hus. (Br.II) 14,23

b) happening simultaneously:

قَالَتْ ذَلِكَ وَالتَّغَتْ بِرِدَاءٍ طَوِيلٍ

While speaking, she wrapped a long cloak around herself. Gibr. I,157,12

قَالَ وَقَهَقَ —

He said, laughing.... Din (Zy.) 3,17

قَاطَعَهَا صَاحٌ —

He interrupted her, shouting.... Manf. sha'. 236,16

لَا بِنِي لَا أَلْتَمِسُ السَّبِيلَ إِلَى  
التَّعَرُّفِ بِهِ وَلَا أَحِبُّ أَنَّهُ يَلْتَمِسَهُ

because I am not looking for a way to get acquainted with him nor do I want him to look for a way. Manf. mag. 4,1

لِمَاذَا تَهْتَمُّ بِالْوَحْدَةِ الْعَرَبِيَّةِ  
وَتَهْمِلُ الْوَحْدَةَ الْإِسْلَامِيَّةَ؟

Why be concerned with Arabic unity and [at the same time] neglect Moslem unity? al-Hus. (Br.II) 74,6

Thus, **وَ** connecting two sentences with the same verb, emphasizes the simultaneous but independent occurrence of an action realized by two different subjects:

جَلَسْتُ وَجَلَسَتْ السَّيِّدَةُ مَرَّةً

Mrs. Warde [al-Hani] and I sat down. Gibr. I,112,14

إِنْ تَرَكُوهُ هَلَكَ وَهَلَكُوا

If they leave him, he will perish and so will they. Raf. wah. III,6,5

or its effect on different objects:

يَسْمِيهِ قَوْمُهُ مُحَمَّدًا وَيَسْمِيهِ أَحْمَدَ

His people call him Mohammed and also Ahmed. Hus. 'ala. I,199,8

أَلَا تَقْتُلُهُ وَتَقْتُلُنِي؟

Aren't you going to kill me and him? Hak. sheh. 158,6

كَانَتْ أُمُّهُ كَمَا دَتَيْهَا تُشْرِفُ الْخَادِمَ  
وَتُشْرِفُ أَخَوَاتِهِ —

His mother was, as usual, directing the servant and also his sisters who.... Hus. ayy. I,19,5

Hence, the repetition of the verb is used to express a reciprocal idea:

أَحَبَبَتْهَا وَأَحَبَّتَنِي

We loved each other.  
Gibr. I, 135, 7

أَحَدْتُ رُوكْسَانَ وَتَحَدَّثَنِي

Roxane and I were talking to each other.  
Manf. sha'. 188, 6

أَنَّهُ يُحِبُّهَا وَتُحِبُّهُ

that they loved each other.  
Hak. ahl. 128, 5

أَنْتَ تَعْرِفُنِي وَأَنَا أَعْرِفُكَ

We know each other.  
Gibr. III, 116, 4

أَحَبَّهَا وَأَحَبَّتَهُ

They loved each other.  
Manf. sha'. 69, 15

c) occurring in immediate sequence:

فِي اللَّيْلِ أَرْكَعُ أَمَامَ نَفْسِي  
وَأَعْبُدُهَا

At night, I kneel before myself and worship myself. Gibr. III, 14, 4

امْتَلَأْتُ لِأَمْرِ الْوَالِدَةِ وَتَقَدَّمْتُ مِنَ  
السَّرِيرِ وَأَخَذْتُ بِيَدِ بَهَاءَ وَنَادَيْتُهَا  
بِاسْمِهَا

I surrendered to the wish of her mother, approached the bed, took Baha's hand and called her by her name.  
Nu'. liq. 37, 9

قَالَ هَذِهِ الْكَلِمَاتِ وَقَامَ مِنْ  
مَكَانِهِ وَخَرَجَ إِلَى الْحَدِيقَةِ

Saying this, he rose from his seat and went out to the garden.  
Gibr. I, 143, 6

شَكَرْتَهُ وَانْصَرَفَ

I thanked him and he left.  
S. Din (Br.) 61, 4

ذَهَبَ فِي ذَلِكَ الْيَوْمِ وَصَعِدَ فِي  
الْمِنَارَةِ وَاشْتَرَكَ فِي الْإِذَاانِ وَصَلَّى  
وَأَرَادَ أَنْ يَعُودَ إِلَى الْبَيْتِ

He left that day and went up to the minaret, took part in the call to prayer, prayed and wanted to go back home.  
Hus. ayy. I, 56, 8

كُلَّ يَوْمٍ يَلْحَقُونَ بِي وَيَضْرِبُونَنِي  
وَيَأْكُلُونَ الْحَلْوِيَّاتِ

Every day they attack and beat me and eat the candy.  
'Aww. (Br.) 14, 20

مَا هِيَ إِلَّا فِتْرَةٌ حَتَّى صَلَّى  
الْسلطانُ وَرَجُلَهُ وَشَرِبُوا الْقَهْوَةَ  
وَارْتَحَلُوا

A moment later, the Sultan and his escort recited the prayer, [then] drank coffee and departed.  
Raih. mul. 45, 6

or understood as a natural succession of events:

فِي الصَّبَاحِ أَحَدِفُ عَلَى الشَّمْسِ  
وَعِنْدَ الظَّهِيرِ أَلْعَنُ الْبَشَرَ وَفِي  
الْمَسَاءِ أَسْخَرُ بِالطَّبِيعَةِ وَفِي اللَّيْلِ  
أَرْكَعُ أَمَامَ نَفْسِي وَأَعْبُدُهَا

In the morning I damn the sun, at noontide I curse humanity, at eventide, I scoff at nature, and at night I kneel before myself and worship myself.  
Gibr. III, 14, 4

أَنْتَ الْيَوْمَ حَبِيبِي وَغَدًا تَكُونُ زَوْجِي

Today you are my sweetheart and tomorrow you will be my husband.  
Manf. mag. 43, 8

فَهَلَّا قَبِلْتَ دَعْوَتِي وَذَهَبْتَ مَعِي؟

Why don't you accept my invitation and come with me? Gibr. III, 82, 19

بَايَعَ أَبَا بَكْرٍ وَتَبِعَهُ النَّاسُ

He acknowledged Abu Bakr as Caliph and the people followed him.  
Amin duh. III, 4, 10

B Two imperatives are usually connected by the conjunction وَ when the second, rather than being a new command, is understood as giving the content, reason, or result of the first one:

تَعَالَ وَانْظُرْ

Come, have a look.  
Hak. sheh. 9, 9

تَعَالَ وَحَدِّثْنِي عَنْ شَهْرَزَادِ  
الْجَمِيلَةِ

Come on, tell me about the beautiful Shehrazade.  
Hak. sheh. 7, 12



تَعَالَ إِلَيَّ وَقَبِّلْنِي فَإِنِّي أَخُوهَا

Come on, kiss me, for I am her brother.  
Manf. sha'. 132,14

طَلَّقِ امْرَأَتَكَ وَعِشْ خَالِيًا

Forsake your wife and you will be free.  
Gibr. III,11,15

أَسْكُتْ وَلَا تَزِدْ

Don't say another word.  
Manf. sha'. 186,3

C After interrogative sentences, **وَ** may connect the question with its content:

كَيْفَ تَجَرَّأْتَ يَا أَخِي وَتَرَكْتَ  
الْدَيْرَ فِي هَذِهِ اللَّيْلَةِ؟

My brother, how did you dare leave the monastery on such a night?  
Gibr. I,160,12

D In addition, after verbs of command and related meaning, the content of the command may be given in a coordinated expression if the action was actually accomplished:

تَكَلَّفَ أَبُو الْعَلَاءِ وَأَرْسَلَ إِلَى  
حَلَبَ مَنْ اشْتَرَى لَهُمْ مِنْهُ شَيْئًا

Abu l-Ala decided to send somebody to Aleppo to buy some for them.  
Hus. ayy. I,21,8

E Very frequently, **وَ** is used to introduce a sentence that should be understood as a parenthetical explanation of the preceding one:

إِنَّ اللَّهَ إِذَا يَمْنَحُنَا ذَلِكَ الْآثَاءَ  
الْكَبِيرَ وَهُوَ الْجَسَدُ —

When God gives us this big vessel that is our body,...  
Hak. sul. 36,11

كُنْتُ فِي الثَّامِنَةِ عَشْرَةَ مِنْ عَمْرِي  
عِنْدَمَا قَادَنِي الْقَدَرُ إِلَى رَشِيدٍ —  
وَكَانَ هُوَ إِذْ ذَاكَ قَرِيبًا مِنَ الْأَرْبَعِينَ

I was eighteen years of age when destiny led me to Rashid...; he was then nearly forty years old.  
Gibr. I,113,4

ذَلِكَ الْحَقُّ هُوَ الزَّكَاةُ وَهِيَ  
الرَّكْنُ الثَّلَاثُ مِنَ الْأَرْكَانِ الْخَمْسَةِ  
الَّتِي —

This duty is the *zaka* [which] is the third of the five pillars....  
Zayy. (Br.II) 154,24

قَالَ مُحَمَّدٌ لِعَمِّهِ الْعَبَّاسِ وَكَانَ مِنْ  
أَكْثَرِ بَنِي هَاشِمٍ يَسَارًا —

Mohammed said to his Uncle Abbas, who was one of the wealthiest among the Banu Hashim....  
Hai. sir. 139,17

إِذَا عَلِمَ أَبُو طَالِبٍ أَنَّ — نَادَى  
أَبْنَ أَخِيهِ وَكَانَ يَوْمَئِذٍ فِي الْخَاسِئَةِ  
وَالْعِشْرِينَ مِنْ سِنِّهِ  
فَهَذِهِ الْمَصَادِرُ وَفِي مَقَدِّمَتِهَا  
الْقُرْآنُ هِيَ أَوَّلُ مَنْ تَحَدَّثَ عَنْ  
حَيَاةِ النَّبِيِّ الْعَرَبِيِّ

When Abu Talib learned... he called his nephew. He was then twenty-five years old. Hai. sir. 120,22

For these sources —the Koran foremost— are the first ones that tell us about the life of the Arab Prophet.  
Hai. sir. 29,1

(كَانَ يُحِبُّ) الْإِشْتِرَاكَ مَعَ الْمُؤَذِّنِ  
فِي التَّسْلِيمِ وَهُوَ الْبَدَاءُ الَّذِي —

(He loved) to accompany the muezzin with the *taslim* —that is, the summons which....  
Hus. ayy. I,56,6

The explanation may be to add or stress a new aspect of the sentence:

ثُمَّ مَضَى أَمَامَهُمَا وَتَبِعَاهُ

He went first, with the others following.  
Hus. 'ala. II,40,7

فَكَرَّ وَأَطَالَ التَّفَكُّيرَ

He remained, thinking a long while.  
Hus. 'ala. I,3,9

The parenthetical explanation may give the reason for the preceding statement:

وَإِنْ لَمْ يَكُنْ أَكْبَرَ إِخْوَتِهِ سِنًا وَقَدْ  
كَانَ الْحَارِثُ أَسْنَهُمْ

although he was not the eldest among the brothers, since al-Harith was the eldest. Hai. sir. 114,12

F After certain verbs of general meaning, **وَ** introduces what is actually the main idea, which should be understood as modified by the preceding verb:

أَجَابَ وَقَالَ لَهُمْ —

In reply, he said to them [he replied and said to them].... Gibr. I,169,12

ثُمَّ عَادَتْ وَقَالَتْ —

Then she continued.... Gibr. I,115,15; Gibr. III,116,6

أَزِيدُ عَلَى ذَلِكَ وَأَقُولُ —

In addition to this, I'd add.... Musa adab. 15,10

يَتَكْرَمُ وَيَزِيدُ عَلَيْهِ —

He is generous enough to add.... Kurd. (Zy.) 28,25

تَفَضَّلَ رَئِيسُ مَجْمَعِ فَوَائِدِ الْأَوَّلِ  
لِللُّغَةِ الْعَرَبِيَّةِ بِالنِّيَابَةِ زَمِيلِي  
الدَّكْتُورُ فَارِسُ نَبْرَ بِاشَا يَوْمَ  
اِفْتِتَاحِ مَوْئِمَةِ الدَّوْرَةِ الثَّالِثَةِ  
عَشْرَةَ وَسَأَلَنِي —

On the inaugural day of the convening of the thirteenth session, the acting president of the Fuad I Arabic Language Academy, my colleague, Dr. Faris Namr Bey, deigned to ask me.... Kurd (Zy.) 28,1

G The basic meaning of the conjunction **وَ**, that of simultaneity of two actions, causes its use after certain temporal expressions of duration:

مَنْذُ الْبَدْءِ وَأَنْتُمْ تَصَارِعُونَ قَوَانَا  
الْلَّيْنَةَ بِضَعْفِكُمُ الْخَشِنَ

Since the beginning of the world, you have been fighting our gentle power with your coarse weakness. Gibr. III,48,5

مَنْذُ الْبَدْءِ وَالْإِنْسَانُ يَعْبُدُ نَفْسَهُ

From the beginning of time, man has been serving himself. Gibr. III,12,19

مَنْذُ تِسْعَةِ عَشَرَ جِيلًا وَالْبَشَرُ  
يَعْبُدُونَ الضَّعْفَ بِشَخْصِ يَسُوعَ

For nineteen centuries, Humanity has been worshipping weakness in the person of Jesus. Gibr. III,25,3

H In addition to the above, the connective significance of this conjunction has made common its use to join sentences which are actually very loosely related to preceding statements or situations as, e.g., in questions:

تَطْلُبِينَ رَأْيِي أَيْضًا فِي هَذَا؟ —  
وَلَمْ لَا؟

"Are you also asking my opinion on this?"... "Why not?" Hak. sul. 43,6

and at the beginning of chapters, with the natural exception of the first one of the book, when the division into chapters is not intended as a complete break in the narrative; e.g., Nagīb Maḥfūz uses this conjunction at the beginning of thirty-five chapters out of forty-six in his book *al-Qāhira al-jādida*.

I The two sentences connected by the conjunction **وَ** may be, and in fact frequently are, in an adverbial relationship, such as "but," "yet," especially when one of the statements is negative:

لَأَنَّهَا لَا تَعِيشُ بِنَفْسِهَا وَلِنَفْسِهَا  
وَأَمَّا تَعِيشُ بِالرَّجُلِ وَلِلرَّجُلِ

For she [woman] does not live through herself and for herself, but only through and for her man. Q. Amin (Zy.) 5,30

كَأَنَّهَا فِي الْمَدِينَةِ وَلَيْسَتْ مِنْهَا

as if in the city, yet out of it. Nu'. liq. 35,5

أَسْمَعُ صَوْتَكَ الْمَتَبَرِّمَ وَلَا أَرَاكَ

I can hear your tormented voice, but I cannot see you. Hak. ahl. 9,7

قَدْ طَرَقْتُ بَابَكَ أَلْفَ مَرَّةٍ وَلَمْ  
يُفْتَحْ لِي

I have knocked at your door a thousand times, but nobody opened it for me. Gibr. III,82,20

but it is also used with two affirmative statements:

إِنَّكَ الْيَوْمَ تَجْهَلِينَ وَفَدَا تَعْلَمِينَ

You don't know today, but you will tomorrow. Manf. mag. 46,3

ظَنَّا أَنَّ إِسْتِيفَانَ حَاضِرٌ مَعَهُ  
وَإِسْتِيفَانَ عَنْهُ فِي شُغْلٍ

thinking that Stephen was with him, yet he was [too] busy to pay any attention to him. Manf. mag. 17,13

جَارٌ وَتَفَعَّلَ كَالْفَرِيبِ!

You are a neighbor, yet  
you act like a stranger!  
Mah. zuq. 54,18

كُنْتُ بِالْأَمْسِ وَحِيدًا فِي هَذَا الْعَالَمِ  
يَا حَبِيبَتِي — وَالْيَوْمَ اسْتَيْقَظْتُ  
نَفْسِي وَرَأَيْتُكَ مُنْتَصِبَةً بِقَرْبِهَا

My Beloved, yesterday I  
was alone in the world...  
but today my soul has  
awakened and found you  
standing close to her.  
Gibr. II,199,3

قُلْ إِنْ أَدْنَى وَأَوْجَزُ فِي الْكَلَامِ

Say it, then, but be brief.  
Hak. sul. 9,10

Hence we derive the fact that **وَ** is frequently  
used before the adversative particles **لَكِنْ** and **لَكِنْ**  
(see Vol. II, §113):

أَنَا لَا أَخَافُ عَلَى نَفْسِي —  
وَلَكِنِّي أَخَافُ عَلَيْكَ

I am not afraid for my-  
self... but I do fear  
for you. Gibr. II,78,19

*Note* that since the main effect of this conjunction is  
that of simultaneity, the application of this idea of  
simultaneity to circumstances accompanying an action  
introduces the use of **وَ** to connect the main clause(s)  
with subordinate ones, e.g., before circumstantial  
clauses (Vol. III, p. 266), in conditional construc-  
tions (see Vol. III, p. 330), and in temporal con-  
structions (see Vol. III, p. 291).

## § 196 ف

A **ف** is the so-called "particle of classifi-  
cation." It indicates coordination together with the  
idea of development in the narrative.

The main difference between **ف** and the connective  
particle **وَ** is that the latter only joins equally im-  
portant sentences, stating their simultaneous validity,  
but without any attempt at internal arrangement or  
logical classification; **ف**, however, implies an ar-  
rangement in the narrative. As a consequence of this,  
and in order to indicate fully its actual meaning and  
function, **ف** should almost always be translated with

the connective conjunction "and" plus any of the  
English adverbs used to express a similar progression  
and arrangement in sequence, e.g., "so," "then,"  
"thus," etc.<sup>4</sup>

The difference between the two conjunctions can  
be seen in the following examples:

امْتَلَأْتُ لِأَمْرِ الْوَالِدَةِ وَتَقَدَّمْتُ مِنْ  
السَّرِيرِ وَأَخَذْتُ بِيَدِ بَهَاءٍ وَنَادَيْتُهَا  
بِاسْمِهَا فَلَمَحَتْ خَلْجَةً خَفِيفَةً فِي  
حَاجِبِهَا وَمِثْلَهَا عِنْدَ أَطْرَافِ  
شِفَتَيْهَا

I surrendered to her  
mother's wish, approached  
her bed, took Baha's hand,  
called her name, and it  
seemed to me I noticed  
a slight twitch in her  
eyebrows and also about  
the corners of her mouth.  
Nu'. liq. 37,9

اسْتَمَرَ بِحَادِثِهَا سَاعَةً حَتَّى حَانَ  
وَقْتُ رَجُوعِهَا فَوَدَّعَتْهُ وَانْصَرَفَتْ

He went on talking to her  
for a while until it was  
time for her to go back.  
Then, she took leave and  
departed. Manf. mag. 24,19

كُنْتُ مُنْفَرِدًا كَالزَّهْرَةِ النَّابِتَةِ فِي  
ظِلِّ الصَّخْرِ الْمَتَالِيَةِ فَلَا تَشْعُرُ  
الْحَيَاةَ بِوُجُودِي وَلَا أَنَا أَشْعُرُ  
بِكَيَانِ الْحَيَاةِ وَالْيَوْمَ قَدْ اسْتَيْقَظْتُ  
نَفْسِي وَرَأَيْتُكَ مُنْتَصِبَةً فَتَهَيَّيْتُ  
وَتَهَلَّلْتُ

I was as alone as a flower  
growing under the shadow  
of towering rocks. Thus,  
Life did not touch me nor  
was I aware of it. But  
today, my soul awakened,  
saw you by her and stood  
up in joyful awe.  
Gibr. II,199,4

4. It will be of interest to mention here the formulaic  
expression **فَحَسْبُ**, "and that's all and no more" (hence also  
"only"), in which **حَسْبُ**, as previously mentioned (Vol. I,  
Section 10), should also be considered as an elliptical nomi-  
nal sentence used with an adverbial function:

لَمْ يَكُنْ ذَلِكَ نَتِيجَةَ لِكَلَامِ حُسَيْنِ  
الرَّاهِنِ فَحَسْبُ

That was not only an effect  
of Husain al-Rahin's words.  
Mah. zuq. 46,15

إِثْنَانِ فَحَسْبُ

Only two. Mah zuq. 30,11

الْمَوْحِ لَيْسَ نَاقِلًا فَحَسْبُ

An historian is not simply a  
translator. Hai. sir. 39,24

كَانَ قَدْ خُيِّلَ إِلَيْهِ أَنَّ الْأَمْرَ قَدْ  
أَنْبَتَ بَيْنَهُ وَبَيْنَ الْكِتَابِ وَمَنْ فِيهِ  
فَلَنْ يَعُودَ إِلَيْهِ وَلَنْ يَرَى الْفَقِيهَ  
وَلَا الْعَرِيفَ فَأَطْلَقَ لِسَانَهُ فِي  
الرَّجُلَيْنِ إِطْلَاقًا شَنِيعًا

He believed that his ties with the school and those who were there had been definitely severed, and thus he never would go back again, nor would he again see either the teacher or the monitor, so he loosened his tongue atrociously about the two men. Hus. ayy. I, 63, 8

B Since *فَ* coordinates independent statements, the sentence it follows may only be introduced by *إِنَّ*, contrary to *وَ*, which also may introduce subordinate noun clauses:

فَإِنَّ الْأَرِيبَ الْإِنْجِلِيزِيَّ يَتَّصِلُ  
بِالْحَيَاةِ

English writers are in touch with life. Musa adab. 2, 1

إِنْتَظِرِي يَا رُوكْسَانَ فَإِنِّي أُرِيدُ  
أَنْ أَقُولَ لَكَ

"Wait, Roxane, I want to talk to you." Manf. sha'. 166, 6

Note that the statements coordinated with *فَ* may also be subordinated to a preceding one; see below p. 33.

The progression indicated by *فَ* may be understood as subsequent in time to the preceding action or situation:

إِذَا فَرَعُوا مِنَ الْفَدَاءِ أَنْصَرَفُوا  
عَنْهُ فَنَامَ حَيْثُ هُوَ

When they were through with eating, they departed and he slept where he was. Hus. ayy. I, 90, 6

سَارَ حَتَّى أَتَى قَيْصَرَ الرُّومِ  
جُوسْتِنْيَانَ فَاسْتَنْصَرَ عَلَى نِى نُوَاسِ

He went to the Emperor of Byzantium and asked him for help against Du Nuwas. Hai. sir. 75, 15

It may also imply a change of subject:

آخَرُ نَادَى الرَّئِيسَ فَجَاءَ مُسْرِعًا

Another [priest] called the Superior and he came hurriedly. Gibr. I, 170, 2

C *فَ* implies an internal —and logical— relationship between the two coordinate sentences, e.g.,

a) It may refer back to the preceding statement as a necessary premise for the action of the second:

إِذَا أَنَا سَافَرْتُ فَخِذْتُ إِلَى الْبَحْرِ  
شَعْرَتُ —

When I take a trip to go to the sea... I feel.... Raf. wah. I, 51, 12

أَحْرَثُ الْأَرْضَ الَّتِي رَوَتْهَا الْأَمْطَارُ  
فَأَصْبَحَتْ لَيِّنَةً

I would till the soft soil after the rains. Sak. (Zy.) 13, 37

b) It may also unite two sentences that have a causal relationship pointing toward the effect, or fact, and its consequences:

فِي هَذِهِ اللَّيْلَةِ الَّتِي تَخَافُهَا  
الدِّثَّابُ فَتَتَزَوَّى بِالْكَهْوفِ

on such a night that wolves are afraid enough to hide in their caves. Gibr. I, 160, 12

لَعَلَّهَا تَسْمَعُ صَوْتَكَ فَتَفِيقُ

Perhaps she will hear your voice and so wake up. Nu'. liq. 37, 8

بَلَّغْنَا الْبَيْتَ فَاِنْقَطَعْنَا عَنِ  
الْحَدِيثِ

We had arrived at the house, so we stopped our conversation. Nu'. liq. 34, 17

خِفْتُ أَنْ يَطُولَ الْأَمْرُ فَوَدِدْتُ  
عَلَيْهِ بِالْإِنْجِلِيزِيَّةِ

I was afraid that the matter would become too long, therefore I answered in English. Maz. (Zy.) 1, 19

قَضَمَتْ حَبْلَ الْكِتَابِ بِأَسْنَانِهَا  
فَسَقَطَ الْعِمَّتُ عَلَى الْأَرْضِ

She gnawed at the rope with her teeth so that the body fell to the ground. Gibr. I, 136, 8

أَنَا أَفَكِّرُ فَأَنَا مَوْجُودٌ

Cogito ergo sum. Mah. qah. 25, 16



سَأَلْتُ الْخَبِزَ بِاسْمِ الْمَحَبَّةِ فَلَمْ  
يَسْمَعْنِي الْإِنْسَانُ فَسَأَلْتُهُ بِاسْمِ  
الشَّرِّ

I have asked for bread  
in the name of love, but  
humanity did not heed.  
So now I shall ask for  
it in the name of evil.  
Gibr. II, 164, 18

فَلَمْ يَرِ بِدَا مِنْ أَنْ يُحْيِيَهُ فَحَيَّاهُ

He could not avoid greeting  
him, so he did.  
Manf. mag. 11, 10

إِعْتَقَدْتُ أَنَّهَا سَمِعَتْنِي فَتَادَيْتَهَا  
ثَانِيَةً وَثَالِثَةً

I thought she had heard  
me, so I called her a  
second and a third time.  
Nu'. liq. 37, 11

لَكِنَّهُ يَقُولُ مَا لَا يَفْهَمُهُ الْأَغْبِيَاءُ  
فَيُظَنُّهُ كَاذِبًا

But he says what the  
ignorant cannot under-  
stand, so they think he  
is a liar.  
Manf. sha'. 56, 3

فَ After a question, the sentence introduced by frequently expresses the reason for the question:

هَلْ كَانَ مَعْصُومًا عَنْ هَذِهِ  
الْمَحْرَمَاتِ فَجَازَ لَهُ إِعْدَامُ الْقَاتِلِ  
وَشَنْقُ السَّارِقِ؟

Is he so innocent of such  
wrongdoings that he can  
condemn the killer to  
death and the thief to  
be hanged?  
Gibr. I, 132, 16

مَاذَا فَعَلَتِ الرَّأَةُ يَا رَبِّ  
فَاسْتَحَقَّتْ غَضَبَكَ؟

What have women done, Oh  
Lord, to merit your anger?  
Gibr. II, 52, 2

Note the following:

أَلَا أَعَاوَنُكَ فَاَبْكِي مَعَكَ؟

Couldn't I help you by  
weeping with you?  
Hak. sul. 138, 10

c) The sentence following the conjunction may also express the reason for or the cause of a preceding statement:

هُوَ قَوَامُ الْحَيَاةِ فَهُوَ الَّذِي يُمِدُّ  
الْمَدْنَ بِمَا يُقِيمُ حَيَاتَهَا

He is the sustainer of  
life, for he is the one  
who provides the cities  
with sustenance.  
Sak. (Zy.) 13, 12

أَحْسَسَ بِبُؤْسِ الْفَقَرَاءِ فَقَدْ نَشَأَ  
فَقِيرًا

He felt sympathetic to-  
ward the lot of the poor,  
for he had been raised  
in poverty.  
Amin duh. 409, 11

أُحَمِّدُ اللَّهَ فَقَدْ وَجَدْتُ صَدِيقِي

I praise God, for I have  
found my friend.  
Manf. (Zy.) 30, 16

مَا أَجْمَلَ الْحَيَاةَ هَهُنَا يَا حَبِيبِي  
فَهِيَ مِثْلُ قَلْبِ الشَّاعِرِ الْمَلُوءِ  
نُورًا رَوِّقَةً

How beautiful life is  
here, my Beloved, for  
it is like a poet's heart,  
full of light and gentle-  
ness. Gibr. II, 206, 13

وَلَكِنْ ذَلِكَ لَمْ يَرَعَهُ فَكَثُرُوا مَا  
شَى حَافِيَا

But that did not bother  
him, for he had often  
walked barefooted.  
Hus. ayy. 58, 1

d) After an imperative, or an interjectional expression, it gives the reason for the command:

هَلُمَّ يَا وَلَدَيَّ إِلَى الْعَشَاءِ  
فَالطَّعَامُ يَنْتَظِرُنَا

Come on, my sons, to the  
meal, for food awaits us.  
Gibr. II, 29, 1

قَبِّلْنِي فَإِنِّي أَخُوهَا

Kiss me, for I am her  
brother.  
Manf. sha'. 132, 14

أَنْظُرِي مَلَأْسَهُ فَهِيَ شَبِيهَةٌ  
بَأَثْوَابِ الرُّهْبَانِ

Look at his clothes; they  
are similar to the habit  
of the monks.  
Gibr. I, 158, 16

تَعَالَ فَأَرِيكَ خَفَايَا هَؤُلَاءِ النَّاسِ

Come, I'll show you the  
secret of these people.  
Gibr. I, 118, 16

تَعَالَ إِلَيَّ صَدِيقِي فَأَنَا أُرِيدُ  
— أَنْ —  
Come to me, my friend.  
I want....  
Gibr. II, 140, 4

دَعُونِي أَنَّمْ فَقَدْ سَكِرَتْ نَفْسِي  
بِالْمَحَبَّةِ<sup>5</sup>  
Let me sleep for my spirit  
is intoxicated with love.  
Gibr. II, 215, 3

After verbs of command, the command's content may be given as a coordinate sentence introduced by **فَ**, which expresses the command as having been executed. This also applies to verbs expressing a wish or a desire when their content actually is fulfilled:

أَمَرَنِي فَتَوَضَّأْتُ لِصَلَاةِ الْفَجْرِ  
He told me to perform the  
ablution for the dawn  
prayer. Raf. (Zy.) 20, 10

السَّمَاءُ الَّتِي شَاءَتْ فَأَخَذَتْ  
وَالِدَيَّ —  
Heaven, whose will it was  
to take my parents away....  
Gibr. I, 164, 9

أَمَرَ بِي فَحَمَلُونِي وَالْقَوْنِي فِي الْبَحْرِ  
He condemned me to be  
carried and thrown into  
the sea [He condemned me  
and they carried and  
threw me into the sea].  
Hak. sul. 10, 9

Compare with the following:

أَمَرْتَهُ أَنْ يَشِيَّ أَمَامَهُمَا بِمِصْبَاحِهِ  
فَفَعَلَ  
She ordered him to pre-  
cede them with the lan-  
tern, which he did.  
Manf. sha'. 196, 4

e) The sentence after **فَ** may express a mere modality of the preceding statement:

بَيْنَمَا يَقُولُ الْعُلَمَاءُ فَيُكْثِرُونَ  
فِي الْقَوْلِ  
قَدْ أَدَبَهُ رَبُّهُ فَأَحْسَنَ تَأْدِيبَهُ  
while the learned men talked  
at length. Hus. ayy. I, 79, 6  
His Lord instructed him  
very well. Hai. sir. 132, 14

5. On this use of the jussive see Vol. I, Section 26,  
and Vol. III, p. 10.

ثُمَّ أَطْرَقَ صَامِتًا فَأَطَالَ الْإِطْرَاقَ  
Then he bowed his head a  
long while in silence.  
Hus. 'ala. II, 17, 11

f) After verbs of general meaning, **فَ** intro-  
duces the main idea as modified by the preceding  
statement:

أَعُودُ فَأَقُولُ —  
I shall repeat.... (not  
I shall come back and  
say.) Musa adab. 21, 12

بَعْدَ هُنَيْهَةٍ عَادَ فَقَالَ  
After a little while he  
went on, saying....  
Gibr. I, 164, 9

أَوْجِزُ فَأَقُولُ —  
In brief [I shall say in  
short]....  
Maz. (Zy.) 1, 20

أَسْرَعْتُ فَأَقْلَعْتُ بِأَبِ الْمَوْضُوعِ  
I closed the subject  
hastily.  
Hak. yaum. 94, 2

أَسْرَعْتُ فَخَلَعْتُ ثِيَابِي الْعَتِيقَةَ  
I took off my old clothing  
in a hurry.  
Hak. ahl. 75, 16

وَلَكِنَّهُ عَادَ فَفَكَّرَ بِعَمِّهِ إِبْرَاهِيمَ  
But he thought again of  
his Uncle Ibrahim.  
'Aww. (Br.) 17, 24

Note that in this construction, the tense (and  
mood) of the two connected verbs seems to be  
necessarily the same:

هَؤُلَاءِ الْأَطْفَالُ يَتَضَرَّوْنَ شَهْوَةً  
كَلَّمَا أَكَلُوا لِيَعُودُوا فَيَأْكُلُوا  
These children suffer  
longing each time they  
eat, to eat again.  
Raf. wah. I, 90, 3

g) **فَ**, like the conjunction **وَ**, may also  
connect two sentences that are in an adversative  
relationship; in such cases, one statement is usually  
affirmative while the other is negative:

سَمِعَ الصَّبِيُّ هَذَا الْكَلَامَ فَلَمْ  
يُصَدِّقْ وَلَمْ يَكْذِبْ

The boy heard this but  
he did not believe nor  
disbelieve.  
Hus. ayy. I, 138, 6

أَفْتَشُ عَنْ كَلِمَةٍ أَقُولُهَا فَمَا أَجِدُهَا

I searched for a word to  
say, but I did not find  
any. Nu'. liq. 25, 12

أَقَامَ عَلَى ذَلِكَ زَمَنًا كَانَتْ خَدِيجَةُ  
قَدْ بَعَثَتْ أَثْنَاءَهُ مَنْ يَلْتَمِسُهُ فِي  
الْغَارِ فَلَا يَجِدُهُ

He remained that way for  
some time, during which  
Hadija sent somebody to  
look for him in the cave,  
but he could not be found.  
Hai. sir. 134, 4

سَأَلْتُ الْخُبْزَ بِاسْمِ الْمَحَبَّةِ فَلَمْ  
يَسْمَعْنِي إِلَّا نَسَانُ

I asked for bread in the  
name of love, but humanity  
did not heed.  
Gibr. II, 164, 18

تَلَفَّتْ يَمَنَةً وَيَسْرَةً فَلَمْ يَرَ شَيْئًا

He turned around but did  
not see anything.  
Hai. sir. 133, 11

إِنْ مَجْدُولِينَ لَمْ تَنْزِلِ الْيَوْمَ  
كَعَادَتِهَا فَلَعَلَّهَا بِخَيْرٍ

Magdalene did not come  
down today as usual, but  
I hope she is well.  
Manf. mag. 12, 11

but it is also found with two affirmative statements:

خَرَجَ قَوْمُكَ فَبَقِيتَ فِي الدَّارِ

Your people went away,  
but you remained at home.  
Hai. sir. 295, 19

قَدْ هَمَّ خَلِيلٌ ثَلَاثَ مَرَّاتٍ أَنْ —  
فَكَانَتْ رَاحِيلُ تَصَدُّهُ بِلُطْفٍ

Three times Khalil had  
decided to...but Rachel  
had dissuaded him gently.  
Gibr. I, 173, 1

كَانَ الْعِيدُ فِي الْإِسْلَامِ هُوَ عِيدُ  
الْفِكْرَةِ الْعَابِدَةِ فَاصْبَحَ عِيدُ الْفِكْرَةِ  
الْعَابِدَةِ

The holiday in Islam  
used to be a holy day  
for meditation and wor-  
ship, but it has become  
a day of frivolous thoughts  
Raf. wah. I, 35, 7

h) ف, like وَ, may precede a direct question  
when it is logically related to a preceding situation  
or statement; it will either precede or follow the  
interrogative particle as seen in Vol. I, § 41ff.:

فَعَاذًا تَفْعَلُ إِذْ ذَاكَ أَيُّهَا الرَّجُلُ؟

And what will you do then,  
O Man? Gibr. I, 110, 2

فَلَمَّاذَا يَمْنَعُ النَّاسُ الْخُبْزَ مِنِّي؟

Why did people refuse to  
give me bread?  
Gibr. II, 164, 13

Note the following construction:

أَلَا فَانْظُرْهَا مُتَّكِئَةً عَلَى سَاعِدِهِ

Why, look at her leaning  
on his arm. Gibr. I, 211, 2

أَلَا فَاعْلَمْ يَا هَذَا أَنَّ —

Hey you! Don't you know  
that....  
Hak. sul. 16, 10

Note also:

طَفَقَ — يُفَكِّرُ فِيمَا يَصْنَعُ بِهِمْ  
أَفَيَقْتُلُهُمْ أَمْ يَأْخُذُ مِنْهُمْ الْفِدَاءَ؟

He began...thinking about  
what to do with them:  
whether to kill them or  
to ask ransom from them.  
Hai. sir. 271, 12

i) ف may also introduce the jussive of  
the imperfect, preceded by the particle ل, as an  
expression of an indirect command.

In this combination, ل always loses its final  
vowel according to Arabic grammarians (see Vol. I,  
§ 26):

أَوَّلًا فَلْيَأْتُوا بِالْقِطَاطَيْنِ

First, let them bring the  
two cats!  
Raf. wah. I, 58, 5

فَلْنَذْهَبْ إِلَى عَالَمِنَا

Let's go [back] to our  
world. Hak. ahl. 72, 10

فَلْيَكُنْ مَا أَرَادَ اللَّهُ

God's will be done.  
Manf. sha'. 162, 14

j) As a consequence of the progression stated by **فَ**, this conjunction may focus attention on, and even emphasize, the main idea when it occupies a secondary position following another statement. In many of these cases, its function seems to be at times more that of an adverb than of a real conjunction. We see this, for example, when the first sentence in a coordinate construction is intended as a mere statement which introduces or presents circumstances surrounding the sentence following:

سَمِعَتْ مَرْيَمُ هَذِهِ الْكَلِمَاتِ  
فَاهْتَزَّتْ قَامَتَهَا

When Mary heard these words,  
her body trembled.  
Gibr. I, 177, 17

(اللُّغَةُ) هِيَ الْفُصْحَى الَّتِي ظَهَرَ  
الْإِسْلَامُ فَوَجَدَهَا كَامِلَةً النُّمُو

It is the classical (language) which Islam, at its appearance, found fully developed.  
Khal. (Br. II) 6, 4

It may also introduce a sentence after a noun has been mentioned as an anacoluthon (see Vol. II, § 180). This is frequently the case after mention of the subject has been made:

أَنَا فَلَسْتُ أَدْرِي —

I, I do not know....  
Raf. wah. I, 11, 17

أَنَا فَقَدْ كُنْتُ أَجْرُ عَرَبَةِ الْقَمَامَةِ  
وَالْأَقْدَارِ

I, I was pulling the cart of garbage and dirt.  
Raf. wah. I, 346, 13

كُلُّ مَا عَدَا ذَلِكَ فَخَرَفَةٌ يَعْرِفُهَا  
الْجَمِيعُ

[All beside this] Everything else is a fable everybody knows.  
Hak. sheh. 75, 7

but also with nouns other than the subject:

أَنْعَمَ اللَّهُ سَاءَكَ — وَأَنْتَ  
فَأَنْعَمَ اللَّهُ سَاءَكَ

"Good afternoon [to you]."  
"[To you, too] Good afternoon."  
Raf. wah. I, 161, 12

(On the use of **فَ** as a correlative particle after **أَنَا**, see Vol. III, p. 196.)

The use of **فَ** to introduce the main part of the sentence is especially frequent after an adverbial modification—whether adversative, temporal, or circumstantial—which is expressed at the beginning of the sentence. In these instances, **فَ** emphasizes the main aspect of the sentence:

فَوْقَ ذَلِكَ فِدَشَقُ بَعِيدَةٌ جِدًّا  
عَنْ خُرَاسَانَ

Besides that, Damascus was very far from Khurasan.  
Amin duh. I, 180, 13

وَإِذَنْ فَهُوَ يَذْهَبُ إِلَى الْكِتَابِ  
لَا لِيَقْرَأَ وَلَا لِيَحْفَظَ

Then he goes to school neither to read nor to learn.  
Hus. ayy. I, 61, 1

وَالآنَ فَإِلَى أَيْنَ نَحْنُ نَسِيرُ؟

Now, where are we going?  
Qutb (Br. II) 161, 3

وَمَعَ ذَلِكَ فَالتَّارِيخُ يُعِيدُ نَفْسَهُ  
فِي الْقَلْبِ

In spite of that, history repeats itself in the hearts [of men].  
Raf. wah. I, 38, 8

وَمَعَ ذَلِكَ فَإِنَّ أَبَاكَ يَبْذُلُ —

However, your father would take any pains....  
Hus. ayy. I, 145, 13

وَلِذَلِكَ فَإِنَّهُ يَدْهَشُنِي أَنْ —

For this reason, it surprises me that....  
Mah. qah. 166, 9

فَضْلًا عَنْ ذَلِكَ فَقَلْبُهَا كَانَ  
يَحْدِثُهَا دَائِمًا —

Besides that, her heart was still telling her....  
Mah. qah. 163, 1

وَعَلَى ذَلِكَ فَقَدْ قَمْنَا بِتَطْهِيرِ  
أَنْفُسِنَا

Accordingly, we had purified ourselves.  
al-Raf. (Zy.) 19, 9

وَعَلَى الرَّفْمِ مِنَ الْعَذَابِ الَّذِي  
يَلَاقِيهِ فَهُوَ يَتَمَنَّى أَنْ تَدُومَ الْحَالُ  
عَلَى مَا هِيَ

In spite of the punishment that he met at home, he wanted things to remain as they were.  
'Aww. (Br.) 12, 17

مِنْ شَيْءٍ فَمِنْ —

Therefore [From there]....  
al-Raf. (Zy.) 19, 2



Note the formular phrase:

بَعْدَ ذَٰ — Now, then, now to our topic....  
Raih. mul. 30,14;  
Manf. mag. 10,12

وَبَعْدَ فَأَنَا فِي هَذِهِ الصَّفَحَاتِ  
لَا أَصْنَعُ — Now, in these pages I shall not do....  
Raf. wah. III,4,9

Hence, *فَ* is also frequently used to introduce a main clause after statements intended as modifications (temporal, modal, etc.) of the main clause:

وَلَكِنْ مَذْ جِئْنَا الْكَهْفَ فَفَنَحْنُ لَا  
نَفَكِّرُ فِي غَيْرِ — But, since we came to the cave, we have only been thinking about....  
Hak. ahl. 25,1

مَا دَامَ الْمُسْتَقْبَلُ يُغَيِّرُنَا فَمِنْ  
الْمُسْتَقْبَلِ أَنْ نَتَحَدَّثَ — As long as the future interests us, then it is of the future that we speak....  
Hind. (Zy.) 32,15

أَنَّهُ حِينَ يَصْدُرُ الْأَرِيبُ كِتَابًا  
لِلشَّعْبِ فَإِنَّمَا يَصْدُرُ نَفْسَهُ — that when a writer publishes a book for the people, he expresses his [own] spirit.  
Musa adab. 10,6

يَتَمَنَّى أَنْ لَوْ أَنْفَجَرَتِ الْأَرْضُ  
تَحْتَ قَدَمَيْهِ فَهَوَى فِي أَعْمَاقِهَا  
أَبَدَ الْآبِدِينَ — wishing that the earth would open under him and that he would drop into its bottom forever.  
Manf. sha'. 115,3

It is also used after adversative statements:

وَمَعَ أَنَّ ثُوَيْبَةَ لَمْ تَرْضِعْهُ إِلَّا  
أَيَّامًا فَقَدْ ظَلَّ يَحْفَظُ لَهَا  
حَقِيرَ الْوَدِّ — Although Thuwaiba only nursed him for a few days, he always retained a great affection for her. Hai. sir. 109,20

(On the uses of *فَ* before the main clause after *إِنَّا* and in conditional constructions, see Vol. III, p. 361f.)

Since *فَ* aids in expressing development in the narrative, as stated above, it may introduce the subordinate clause when this precedes the main clause:

مَعَ ذَلِكَ فَإِنْ شِئْتَ صَنَعْتُ لَكَ  
أَقْرَاصًا عَجِيبَةً — But if you wish, I can make some wonderful loaves for you. Mah. zuq. 215,19

It may also coordinate series of clauses:

أَتَيْتُ مِذْ عَامٍ كَانَ قَدْ أَوْفَدَنِي  
دَاقِيَانُوسَ فَقَبِيتُ عَنْ بَيْتِي أَرْبَعَةَ  
أَيَّامٍ فَلَمَّا عُدْتُ حَمَلْتُ مَعِيَ إِلَى  
وَلَدِي مِنَ الْهَدَايَا مَا سَرَّ بِهِ  
سُرُورًا حَتَّى إِنَّهُ قَالَ — The year when Dacianus sent me as his delegate to the provinces, I was absent from home four days; when I came back, I had brought some gifts with me for my son that pleased him so very much that he exclaimed....  
Hak. ahl. 62,5

*فَ* may also coordinate a series of subordinate verbs, e.g., a sequence of verbs following the particle *أَنْ*:

إِنِّي لَأَخْشَى لَوْ حَدَّثْتُكَ بِمَا  
عَرَفْتُ مِنْ أَمْرِ أَبِيكَ حِينَئِذٍ أَنْ  
يَمْلِكَكَ الْإِشْفَاقُ وَيَأْخُذَكَ الرَّأْفَةُ  
فَتَجْهَشِي بِالْبَكَاءِ — I am afraid that if I tell you what I know about the condition of your father at that time, pity and compassion will overwhelm you and you will start crying.  
Hus. ayy. I,146,14

*فَ* may also be used to introduce an action which is intended as the aim of a previous action, or which is the logical result of an action designed to achieve such a consequence. In this case, *فَ* is always followed immediately by a verb in the subjunctive, to which *فَ* is prefixed. The meaning of this construction is only to some extent equivalent to an English final clause:

وَلَيْتَ جَمِيعَ الْأَمِّهِمْ تَنَقَّلَ مِنْ  
أَمْعَائِهِمْ إِلَى قُلُوبِهِمْ فَيَسْتَرِيحُوا — I wish all their pains would migrate from their stomachs to their hearts so that they could find some rest. Manf. sha'. 209,

أَلَّا يَسْمِعَا نَزْعَ الشَّيْطَانِ فَيَأْكُلَا  
مِنَ الشَّجَرَةِ

not to listen to the insinuations of the devil [urging] them to eat from the tree. Hai. sir. 5,4

لِمَ لَا تَذْهَبُ إِلَى الْغَارِ فَتَأْتِي  
بِهَؤُلَاءِ الْقِدِّسِينَ ضِيُوفًا كِرَامًا  
عَلَى قَصْرِنَا؟  
عَسَى أَنْ اللَّهُ يُعَلِّمَنَا فَنَعْمَلَ  
وَيُؤَدِّبَهُمْ فَيَعْدِلُوا

Why don't you go to the cave to bring these saints as honored guests to the palace? Hak. ahl. 52,11

May God instruct us so that we understand and teach them to become just. Raih. mul. 65,15

أَنَا أَبْكِيهِمْ فَيَلْغُ مُحَمَّدًا وَأَصْحَابَهُ  
فَيَشْمَتُوا بِنَا؟

Should I cry for them so that Mohammed and his friends learn of it and he rejoices at our misfortune? Hai. sir. 276,14

أَنْ يَعْطُوا كُلَّ فَتًى سَيْفًا صَارِمًا  
بِتَارًا فَيَضْرِبُوهُ جَمِيعًا ضَرْبَةً رَجُلٍ  
وَاحِدٍ — وَلَا يَقْدِرُ بَنُو عَبْدِ مَنَافٍ  
عَلَى قِتَالِهِمْ جَمِيعًا فَيَرْضَوْا فِيهِ  
بِالدِّيةِ

that they should give every youth a very sharp sword so that they could slay him as a single man... and the Banu Abd al-Manaf would not be able to fight against them all and so they would have to accept the blood money. Hai. sir. 209,9

أَنْ يَذْهَبَ إِلَى الْمَحْكَمَةِ فِي كُلِّ  
صَبَاحٍ فَيَقْرَأَ عَلَى الْقَاضِي بَابًا مِنْ  
أَبْوَابِ الْأَلْفِيَّةِ

to go to the court house every morning to recite a chapter of the *Alfiyya* to the judge. Hus. ayy. I,74,1

وَلَا تَأْخُذْ هَذَا الْوَجْهَ الْحَزِينَ  
فَتَحْزَنَ أَخَاكَ

Don't show such a sad face, for you will make your brother unhappy. Hus. ayy. I,140,4

أَشْطَرُّوهُ فَلَا يَكُونُ لِي وَلَا لِغَيْرِي

Do divide him up, so that he will not be mine nor anybody else's. Hak. sul. 29,5

§ 197 ثم

A ثم emphasizes the sequence existing between two structurally independent statements as an interval, contrary to ف, which stresses the connected series; thus, before ثم, a pause or an interval in the narrative is to be understood.

The following examples will clarify the differences among the three coordinate conjunctions و, ف, and ثم (also see the section above on ف):

وَكَانَ عَمِّي الْحَاجُّ عَلَى يَتَكَفَّفُ  
الْتَقَوَى وَالْوَرَعَ وَيُظْهِرُ ذَلِكَ إِلَى  
أَقْصَى مَا يَظْهَرُ النَّاسُ تَكْلُفَهُمْ  
وَتَصْنَعَهُمْ يَبْدَأُ بِهَذِهِ الْغَزْوَةِ الَّتِي  
يَجِدُّهَا فِي الثَّلَاثِ الْأَخِيرِ مِنْ كُلِّ  
لَيْلَةٍ فَيَخْرُجُ مِنْ عَرَفَتِهِ صَاحِبًا صَاحِبًا  
يَذْكُرُ اللَّهَ وَالتَّسْبِيحَ بِحَمْدِهِ ضَارِبًا  
الْأَرْضَ بِعَصَاهُ حَتَّى يَبْلُغَ مَسْجِدَ  
سَيِّدِنَا الْحَسَنِ فَيَقْرَأُ فِيهِ وَدَّ  
السَّحَرِ وَيَشْهَدُ فِيهِ صَلَاةَ الْفَجْرِ  
ثُمَّ يَعُودُ مَتَمِّتًا مَهْمَهَا مُدَاعِبًا  
الْأَرْضَ بِعَصَاهُ فَيَسْتَوِيحُ فِي عَرَفَتِهِ

Uncle Ali al-Hajj used to affect devoutness and piety and show this to the greatest extreme in affectation and mannerism. It began with this "raid," which he would renew toward the end of every night, for he would leave his room, roaring his prayer and praise to God, beating the ground with his stick until he reached the mosque of our Lord Husain. There he would recite his private dawn prayer and attend the public one. Then he would return, mumbling and grumbling, playfully stroking the ground with his stick, and would retire to his room. Hus. ayy. II,46,8

فَإِذَا فَوَّغُوا مِنَ الْغَدَاءِ انْصَرَفُوا  
عَنْهُ فَنَامَ حَيْثُ هُوَ ثُمَّ نَهَضَ  
فَتَوَضَّأَ

When they had finished eating, they departed and he slept where he was; later he would wake up and perform his ablutions. Hus. ayy. I,90,6

هَنَا دَقَّ الْجَرَسُ ثَلَاثَ دَقَّاتٍ  
ثُمَّ أَرْتَفَعَ السِّتَارُ فَظَهَرَ مُونِقُهُرِي  
عَلَى الْمَسْرَحِ

At that moment, the bell sounded three times; then the curtain rose and Monfleury appeared on the stage. Manf. sha'. 36,14

رَفَعَتْ الْوَالِدَةُ رَأْسَهَا وَأَصْفَتْ  
هَنِيئَةً ثُمَّ أَجَابَتْ —

[Her] mother lifted her head and listened, then she replied....  
Gibr. I, 157, 4

ثُمَّ مَدَّ يَدَهُ فَصَبَّ الْخَادِمُ الْقَهْوَةَ  
ثُمَّ صَبَّ لِي ثُمَّ لِلْحَضَرِ

Then he stretched out his hand and the servant poured the coffee; he poured then some for me and then for the others who were present.  
Raih. mul. 63, 7

B As a consequence of its temporal meaning, ثُمَّ usually implies that the action of the preceding sentence has been completed, thus introducing a new event or situation:

اِشْتَرَيْتُ الْكِتَابَ بِثَمَنٍ غَالٍ ثُمَّ  
اَنْتَحَيْتُ رُكْنًا فِي قَهْوَةٍ

I bought the book at a high price, then I went to a corner of a coffee house. Maz. (Zy.) 1, 4

إِنَّهُ وَلِدٌ فِي لَبْنَانَ وَقَضَى فِيهِ  
صَبَاهُ وَقَسَمًا مِنْ شَبَابِهِ ثُمَّ عَادَ  
إِلَى بِلَادِهِ وَرَأَى الْبَحْرَ

that he had been born in Lebanon and spent his childhood there and a part of his youth; then he went back to his country beyond the sea.  
Nu'. kan. 10, 15

وَأَعْطَى كُلَّ وَاحِدٍ رَفْشًا ثُمَّ دَعَاهُمْ  
وَشَأْنَهُمْ

Give each of them a shovel and let them alone.  
Gibr. III, 11, 18

أَنْتَكَ دَرَسْتَ الْكَنْجَةَ فِي إِطَالِيَا  
ثُمَّ عُدْتَ إِلَى بِلَادِكَ

that you studied violin in Italy and afterward returned to your own country. Nu'. liq. 14, 3

هَذَا بِالْفَرَنْسِيَّةِ مِنْ رَجُلٍ كُنْتُ  
أَجْهَلُهُ ثُمَّ قِيلَ لِي إِنَّهُ خَطِيبٌ  
بِهَاءَ

This was said in French by a man I didn't know; later I was told that he was Baha's fiancé.  
Nu'. liq. 38, 6

C It is frequently used in repetitions to achieve an emphatic effect:

يُصَحِّبُهُمْ صَبَاحَهُمْ ثُمَّ يَفَارِقُهُمْ  
لِيُصَلِّيَ الْجُمُعَةَ ثُمَّ يَصْحَبُهُمْ حَتَّى  
وَجِبَتْ الْعَصْرُ فَيَفَارِقُهُمْ لِحَظَةٍ ثُمَّ  
يَعُودُ إِلَيْهِمْ فَيُشَارِكُهُمْ فِي عَشَائِهِمْ

He would visit with them in the morning, then would leave them to say his [Friday] prayers, then visit them [again] until the afternoon prayer was due, when he would leave them for a while; afterward, he would return [once more] to dine in their company.  
Hus. ayy. II, 46, 2

كَثُرَ الطَّاحُونُ عَلَى عَيْنَيْهِ غَطَاءً يَدُورُ  
ثُمَّ يَدُورُ ثُمَّ يَدُورُ وَهُوَ يَحْسِبُ أَنَّ —

as a miller's ox which, blind-folded, turns and turns around thinking that....  
Hak. sheh. 144, 16

كَانَتْ وَهِيَ الْقَائِضَةُ عَلَى زَمَانِ الْحَدِيثِ  
تَدَخُنُ السِّيكَارَةَ تَلُو السِّيكَارَةَ ثُمَّ  
تَنْهَضُ عَنِ الدِّيْوَانِ فَتَتَخَطَّرُ فِي الْقَاعَةِ  
ثُمَّ تَجْلِسُ وَتَرْفَعُ رِجْلًا عَلَى رِجْلِ وَهِيَ  
تَتَكَلَّمُ ثُمَّ تَتَكَلَّمُ بِدُونِ انْقِطَاعٍ

Since she was completely emancipated, she was smoking one cigarette after another. She would get up from the sofa and stride back and forth in the room, then sit down again, cross her legs, talking without interruption.  
Raih. mul. 19, 4

D ثُمَّ may also introduce a logical sequence; in this case, it always has an emphatic character:

عَجِبْتُ لِي كَيْفَ أَتْنِي اِسْتَسَلَّمْتُ  
لِإِرَادَتِهِ بِئْسَ تِلْكَ السَّهْوَلَةُ —  
ثُمَّ مَا أَبْطَنِي بَلْ مَا أَجْهَلَنِي أَعَاهِدُهُ  
أَلَا أَبُوحَ لِلنَّاسِ بِنِبَارَتِهِ

I was amazed at myself for having surrendered so easily to his will; furthermore, how naïve and how stupid of me to have promised not to say a word about his visit.  
Nu'. liq. 21, 4

هِيَ دِينِيَّةٌ مِنْ حَيْثُ أَتَاهَا تَلْفِي  
الْغَيْبِيَّاتِ الَّتِي يَرْتَكِزُ عَلَيْهَا الدِّينُ  
ثُمَّ أَيْضًا تَأْخُذُ مَكَانَ الدِّينِ فِي  
تَعْيِينِ الْأَخْلَاقِ وَالْقِيَمِ الْإِنْسَانِيَّةِ  
ثُمَّ هِيَ فَلَسْفِيَّةٌ —

It is religious, for it does away with the secrets on which religion is based, and then, [because] it also takes the place of religion in determining virtues and human values, it is also philosophical....  
Musa adab. 107,16

Thus the sentence following **ثُمَّ** is frequently introduced by **إِنَّ**:

ثُمَّ إِنَّ قُرَيْشًا اقْتَسَمَتْ جَوَانِبَ  
الْبَيْتِ أَرْبَعَةً

Then the Koreish divided the sides of the Ka'aba into four.  
Hai. sir. 125,10

ثُمَّ إِنَّهَا مَرَضَتْ مِنْ بَعْدِ ذَلِكَ  
مَرَضًا شَدِيدًا

Afterward, she became seriously ill.  
Hai. sir. 358,22

It may also connect a series of subordinate clauses with the same effect:

مَا زَالَ يَتَخَبَّطُ وَيَتَشَبَّثُ وَيُظْهِرُ  
ثُمَّ يَخْتَفِي وَيَتَحَرَّكُ ثُمَّ يَسْكُنُ  
حَتَّى —

He went on struggling and clinging, appearing and disappearing, moving and [at times] standing still until.... Hus. ayy. I,25,7

كَانَ يَأْمُرُ خَادِمَهُ أَنْ يَعِدَّ لَهُ  
طَعَامَهُ فِي هَذَا النَّفَقِ ثُمَّ يَخْرُجُ

He used to order his servant to prepare his meal for him in this room [underground] and then to get out.  
Hus. ayy. I,21,6

E Since **ثُمَّ** introduces development in the narrative, it will precede the dependent clause when this precedes the main clause:

ثُمَّ لَمَّا وَقَعْتُ مَرِيضًا أَكْتَفُوا بِأَنْ —

Then, when I became sick, they were satisfied with....  
Qud. (Br.) 48,4

ثُمَّ إِذَا وَجِبَتْ الْمَقَرِبُ أَهْمُهُمْ فِي  
صَلَاتِهِمْ

Then, when the sunset prayer was due, he would lead them in it.  
Hus. ayy. II,46,5

## § 198 ADVERSATIVE CONSTRUCTIONS

A In Arabic, adversative constructions are very frequently coordinated by the conjunctive particle **وَ**; only the adversative meaning of the two propositions will reveal the actual nature of the construction:

إِنَّكَ الْيَوْمَ تَجْهَلِينَ وَغَدًا تَعْلَمِينَ

You do not know today, but you will tomorrow.  
Manf. mag. 46,3

جَارٌ وَتَفْعُلُ كَالْغَرِيبِ!

You are a neighbor, yet you act like a stranger!  
Mah. zuq. 54,18

(For additional examples, see Vol. III, p. 19.)

Similarly, two sentences connected by the conjunction **فَ** may also have an adversative meaning:

سَمِعَ الصَّبِيُّ هَذَا الْكَلَامَ فَلَمْ  
يُصَدِّقْ وَلَمْ يَكْذِبْ

The boy heard it but he did not believe nor disbelieve. Hus. ayy. I,138,6

(For further examples, see Vol. III, p. 29.)

B Usually, however, an adversative sentence will be introduced by one of the adversative particles **لَكِنْ** or **لَكِنْ**. Their function is actually only to present an adversative proposition, without having any connecting value; hence, they are also very frequently preceded by the connective conjunction **وَ**.

Arab grammarians, in explaining these two particles, present **لَكِنْ** as the basic form governing a noun in the accusative. From it, **لَكِنْ** has been derived as its "lightened" form. However, they do not go into the details of any differences in their use and meaning.

Reading unvocalized texts, it is not always possible to determine which one is meant, and while only **لَكِنْ** may be used immediately preceding a verb, it cannot be stated that the opposite is the rule, that



is to say, that only **لَكِنَّ** should be used preceding a noun. Moreover, as we have already seen (see Vol. II, § 109), the noun in the accusative governed by the particle does not necessarily follow immediately after the particle. Very frequently, only the style seems to be the determining reason for using either one.

In general, we may say that **لَكِنَّ** presents a statement in adversative coordination to one which is precedent. **لَكِنْ**, on the other hand, stresses the function of one part within a sentence in an adversative relationship to another sentence. Hence, the most important structural differences between both particles are:

- a) **لَكِنَّ** must introduce a complete sentence to which the particle belongs.
- b) **لَكِنْ** may or may not introduce a complete sentence.
- c) **لَكِنْ** does not belong structurally to the following sentence, as one can see, for example, when the particle introduces interrogative sentences (see below).

Their meaning, however, seems to be very much the same and, in most cases, the use of either one appears to be determined by the structure of the sentence to follow, which, as we have stated in the introduction above, can at times be based on stylistic reasons only.

## § 199 **لَكِنْ**

As we have mentioned, **لَكِنْ** emphasizes the adversative function of a noun (which is in the accusative case) in relation to a precedent statement or situation. The noun governed by **لَكِنْ** does not have to follow immediately after the particle; however, a verb cannot be placed between the particle and the noun it governs (see Vol. II, § 113):

كَانَ مِنْ أَوَّلِ أَمْرِ طَلْعَةٍ —  
وَلَكِنْ حَادِثَةٌ وَاحِدَةٌ حَدَثَتْ مِثْلَهُ  
إِلَى الْإِسْطِطْلَاعِ

He had always been very curious... but something [happened that] set bounds to his inquisitiveness.  
Hus. ayy. I, 19, 1

(وَحَفِظَ إِلَى ذَلِكَ كُلَّهُ الْقُرْآنَ)  
وَلَكِنَّهُ لَا يَعْرِفُ كَيْفَ حَفِظَ الْقُرْآنَ

[And beside this he memorized the whole Koran]  
But he does not know how he memorized the Koran.  
Hus. ayy. I, 28, 1

كَانَ مُقْتَنِعًا أَنَّ أَبَاهُ مُحِقٌّ وَأَنَّ  
سَيِّدَنَا كَاذِبٌ وَلَكِنَّهُ لَمْ يَقُلْ شَيْئًا

He was convinced that his father was right and that the schoolteacher was lying, but he did not say a word.  
Hus. ayy. I, 44, 3

إِنَّ الشَّاعِرَ لَا يَكْذِبُ وَلَكِنَّهُ يَقُولُ  
مَا لَا يَعْنِيهِ الْأَغْنِيَاءُ فَيُظَنُّونَهُ كَاذِبًا

A poet never lies, but he says what the ignorant cannot understand so they think he is a liar.  
Manf. sha'. 56, 3

إِنَّهُنَّ سَفِيرَاتُ الْعِلْمِ لَا الْهَوَى  
— وَلَكِنَّ اللَّهَ خَلَقَهُنَّ لِئَكُنَّ سَفِيرَاتِ  
الْهَوَى

"They are ambassadresses of knowledge not of love... Yet God created them to be ministers of love."  
Mah. qah. 5, 18

ظَهَرَ أَدَبٌ يَكَادُ يَكُونُ شَعْبِيًّا فِي  
قَصَصِ الرِّحَالِ بَلْ صَارَ شَعْبِيًّا  
خَالِصًا فِي كِتَابِ أَلْفِ لَيْلَةٍ وَلَيْلَةٍ  
مَثَلًا وَلَكِنَّ الشُّعُوبَ كَانَتْ لَا تَزَالُ  
فِي التَّرَابِ

Then there appeared a [type of] literature about travel stories that was almost popular; it really did become popular literature with the *Arabian Nights*, for example. But the masses remained unenlightened. Musa adab. 6, 12

لَسْتُ أَذْكُرُ شَيْئًا مِمَّا قَالَ لَكِنِّي  
لَنْ أَنْسَى —

I don't remember anything of what he said, but I will never forget....  
Hak. ahl. 21, 5

لَمْ يَكُنْ شَيْءٌ مِمَّا سَمِعَ بِالتَّجْدِيدِ  
عَلَيْهِ وَلَكِنَّهُ أَحْنَقَهُ كَأَنَّمَا سَمِعَهُ  
أَوَّلَ مَرَّةٍ

What he heard was not news to him; however, it embittered him as though he were hearing it for the first time.  
Mah. qah. 81, 19

- أَرَادَ أَنْ يَتَكَلَّمَ وَلَكِنَّهُ لَمْ يَدْرِ مَاذَا يَقُولُ  
He wanted to speak, but he did not know what to say. Mah. qah. 133,7
- لَكِنَّ عَمَّهُ أَبَا طَالِبٍ كَانَ كَمَا قَدَّمْنَا حَلِيفَ فَقَرَّ كَثِيرَ عِيَالٍ  
but his uncle, Abu Talib, was, as we have mentioned, poor and had a large family. Hai. sir. 120,14
- لَكِنِّي لَمْ أَكُنْ أَعْرِفُ أَنْ —  
But I did not know that.... Din (Zy.) 3,19
- لَكِنَّ لِلْأَرْضِ وَلِلْحَيَاةِ سُنَنًا ثَابِتَةً —  
But Earth and Life have firm laws which.... Hai. sir. 131,8

لَكِنَّ always introduces a complete sentence; thus when an adversative relationship is to be established between two objects or circumstances of the same action, the sentence must be repeated:

- أَنَا لَا أَخَافُ عَلَى نَفْسِي مِنَ الْبَطْرَانِ لِأَنَّ الْغَرِيبَ لَا يَخْشَى الْبَلَلَ وَلَكِنِّي أَخَافُ عَلَيْكَ  
I am not afraid of the bishop for my own sake, for when one has drowned, one is not afraid of getting wet, but I do fear for you. Gibr. II, 78,19

Note the following:

- لَكِنَّمَا شَقَّ عَلَى مُحَمَّدٍ أَنْ يَعُودَ أَدْرَاجَهُ دُونَ أَنْ يَصِيبَ مِنْ ثَقِيفٍ شَيْئًا  
But [what] grieved Mohammed [was] to return without getting anything from Thaqif. Hai. sir. 435,9

Note also that the accusative introduced by لَكِنَّ may be a pronoun of general reference (ضَمِيرُ الشَّانِ) (See Vol. II, § 113 for a discussion of this.)

- وَلَكِنَّهُ الْحُبُّ يَمَلَأُ الْقَلْبَ رَحْمَةً وَحَنَانًا  
but love fills the heart with compassion and tenderness. Manf. mag. 34,14

## § 200 لَكِنَّ

لَكِنَّ must be used in any other case when the grammatical structure of the sentence does not allow the use of لَكِنْ, e.g., when the particle is followed by a verb:

- لَكِنَّ كُلَّ هَذَا وَلَكِنْ لَيْسَ لَكِنَّ أَنْ —  
You can do all this, but you cannot.... Manf. sha'. 44,16
- وَلَكِنْ سَوْفَ يَظْهَرُونَ  
but they will appear. Hak. ahl. 48,14
- لَمْ أَتَيْنَنَّكَ أَوَّلَ الْأَمْرِ لَكِنْ سَمِعْتُ أَحَدَكُمْ —  
I did not pay much attention to you at first, but I heard one of you.... Hak. ahl. 12,9

The use of لَكِنَّ is usually preferred whenever the adversative relationship of the construction is based on the statement of the new sentence as a whole or on the situation it introduces rather than on a particular part:

- أَنَا أَعْفِيكَ الْيَوْمَ مِنَ الْقِرَاءَةِ وَلَكِنْ أُرِيدُ أَنْ أَخَذَ عَلَيْكَ عَهْدًا  
I will excuse you today from reciting, but I want you to make a vow to me. Hus. ayy. I, 45,7

- الْفُؤْسُ فِي الْعَصْرِ الْعَبَّاسِيِّ الْأَوَّلِ كَانَ لَهُمْ نَفُوذٌ كَبِيرٌ وَلَكِنْ لَيْسَ مَعْنَى هَذَا أَنْعِدَامُ نَفُوذِ الْعَرَبِ كَانَتْ أَعْظَمُ الْمَنَاصِبِ كَالْوِزَارَةِ فِي يَدِ الْفُؤْسِ وَلَكِنْ كَانَ الْخَلِيفَةُ عَرَبِيًّا هَاشِمِيًّا  
During the first Abbasid period, the Persians had great influence, but it did not mean the destruction of Arabic authority. The most important post, [as] that of Vezir, was in Persian hands, but the Caliph was an Hashimi Arab. Amin duh. I, 37,1

- إِنَّا نَعْرِفُ أَيْنَ بَيْتُكَ .. لَكِنْ نَسْأَلُكَ ضَارِعِينَ إِلَّا تَفَارَقْنَا إِلَيْهِ السَّاعَةَ  
We do know where your house is, but we beg of you humbly not to leave us now. Hak. ahl. 65,6

Thus, **لَكِنْ** is very frequently used before an interrogative sentence to express its adversative relationship to a preceding statement or situation:

**لَكِنْ هَلْ اسْتَطَاعَ رَجُلٌ حَتَّى الْآنَ أَنْ يَقْتُلَ عَبْدًا؟**  
But has any man been able till now to kill a servant? Hak. sheh. 109,12

**هُوَ الْمَسِيحُ شَاءَ لَكُمَا النِّجَاةُ — نَعَمْ وَلَكِنْ أَيَّةُ نَجَاةٍ هَذِهِ الَّتِي تَفْصِلُ بَيْنِي وَبَيْنَ امْرَأَتِي وَوَلَدِي؟**  
"Christ wanted to save both of you."... "Yes, of course. But what kind of salvation is this which separates me from my wife and child?"  
Hak. ahl. 17,12

**وَلَكِنْ مَا الْأَثِيرُ؟**  
But what is space?  
Hai. sir. 131,7

**وَلَكِنْ أَحَقًّا أَنْ — ؟**  
But is it true that...?  
Hai. sir. 174,10

Note that **لَكِنْ** may be used, when the situation requires it, before a noun or a nominal sentence:

**(كُلُّ هَذَا حَسَنٌ —) وَلَكِنْ هِيَ لِمَاذَا يُجِيبُهُ إِلَى طَلْبِهِ؟**  
[All this is all right....]  
But, she, why did she accede to his request?  
Hak. ahl. 88,2

**مَا أَحْسَنَ مَلَابِسَ النَّاسِ الْآنَ وَلَكِنْ أَعْجَبَ مِنْ ذَلِكَ أَنْ يَتِمَّ لَكَ هَذَا كُلُّهُ فِي بَضْعَةِ أَيَّامٍ<sup>6</sup>**  
How beautiful people's clothing is now, but more astonishing is that you could accomplish all this in only a few days.  
Hak. ahl. 63,4

**وَلَكِنْ هُوَذَا نَفْسِي تَهْمِسُ الْآنَ أَسْمَاءَ ذَلِكَ الْتَامُوسِ**  
Yet my soul now whispers the names of this Law.  
Gibr. II, 193,11

Unlike **لَكِنْ**, **لَكِنْ** may introduce a member of a sentence in adversative relation to one mentioned in the preceding sentence:

6. The vowels are indicated in the original printed text.

**فِي الرَّبِيعِ لَا يُضِيءُ النُّورُ فِي الْأَعْيُنِ وَحَدَهَا لَكِنْ فِي الْقُلُوبِ أَيْضًا**

In spring, light not only illuminates the eyes, but hearts also; and air not only enters the breast but emotions as well.  
Raf. wah. I, 40,1

**لَيْسَ تَفَاوُلُ النَّاسِ فِيْمَا بَيْنَهُمْ بِأَبَائِهِمْ وَأَحْسَابِهِمْ وَلَكِنْ بِأَفْعَالِهِمْ وَأَخْلَاقِهِمْ**

Comparison of individuals should not be based on their ancestors or noble descent, but on their actions and virtues.  
Amin duh. I, 53,9

Note that the adversative part introduced by **لَكِنْ** may be presented, even before its counterpart in the sentence, as a parenthetical expression:

**هَنَا أَشْتَدَّ غَضَبَ الشَّيْخِ وَلَكِنْ عَلَى سَيِّدِنَا لَا عَلَى الصَّبِيِّ**  
There the old man became increasingly angry, but with the schoolteacher, not with the boy.  
Hus. ayy. I, 61,1

As we have seen in the above examples, **لَكِنْ** actually precedes the sentence without having any ties which might structurally connect the particle with the sentence. Hence, Arabic may use this particle to introduce clauses in adversative relationship to the preceding situation or statement, even in cases when the subordinate precedes the main clause. In this instance, the main clause is introduced by the conjunction **و** or, at times, also by **وَ**:

**وَلَكِنْ مَذْ جِئْنَا الْكَهْفَ فَتَحْنُ لَا نَفَكِّرُ فِي غَيْرِ مَنْ —**  
But since we came to the cave, we haven't thought of anyone else except....  
Hak. ahl. 25,1

**وَلَكِنْ مَا دَامَ الْأَدَبُ فِي خِدْمَةِ الْمَجْتَمَعِ فَإِنَّهُ يَجِبُ أَنْ يَنْدَعِمَ فِي شَكَلَاتِ الْمَجْتَمَعِ**  
But as long as literature is at the service of human society, it must be incorporated into its problems.  
Musa adab. 4,8

وَلَكِنْ إِذَا فَاتَنِي حَظِّي مِنَ النَّسَبِ  
فَلَا يَفُوتُنِي حَظِّي مِنَ الْمَعْرِفَةِ

But if my share of kinship was denied to me,  
my share of knowledge was not. Amin duh. I,52,5

# § 201 بَلْ

بَلْ as an adversative particle introduces an element which implies (a) the negation of the preceding statement, e.g., "I think, rather, I believe"; (b) after a negative statement, an affirmative counterpart, e.g., "not because...but because"; (c) after an affirmative or negative statement, the range of the meaning may also be amplified: "this, even this." With any of the three meanings (a, b, or c), the particle may introduce a complete sentence —verbal or nominal:

لَمْ يَعْرِفْ أَحَدٌ لِهَذِهِ الْأُسْرَةِ  
زَعِيمًا بَلْ لَمْ يَعْرِفْ أَحَدٌ كَيْفَ  
هَبَطَتِ الْأُسْرَةُ مِنْ —

Nobody knew if this family had a head, nor even how it had come down from....  
Hus. (Br.) 101,1

الْمَوْخُ لَيْسَ نَاقِلًا فَحَسَبَ بَلْ هُوَ  
أَيْضًا نَاقِدٌ لِمَا يَنْقُلُ مَحْصُ إِيَّاهُ  
لِلْمَعْرِفَةِ مَا يَنْطَوِي مِنَ الْحَقِّ

An historian is not simply a translator, he also examines the translations in order to ascertain the truth contained therein.  
Hai. sir. 39,24

(أَنْتِ لَسْتِ أَمْرَأَةً كَكُلِّ النِّسَاءِ)  
بَلْ قَدْ لَا تَكُونِينَ أَمْرَأَةً

(You are not a woman like others) perhaps you are not [even] a woman. Hak. sheh. 57,15

لَمْ يَكُنْ زَوْجِي لَصًّا بَلْ كَانَ  
زَارِعًا —

My husband was not a thief; he was a farmer who.... Gibr. I,136,17

عَلِمْتُ مِنْهُ أَنَّهَا لَا تُحِبُّنِي بَلْ مَا  
أَحْبَبْتَنِي قَطُّ فِي يَوْمٍ مِنْ أَيَّامِ  
حَيَاتِي

from which I have learned that she does not love me; moreover, she never loved me all her life.  
Manf. sha'. 238,7

بَلْ also introduces any part of a sentence which could be considered as an elliptical construction and in which members common to both have been omitted. Since the particle does not have a governing function, the members it precedes, if nominal, will take the case required by the function they perform. Along with the elements it introduces, بَلْ may either follow the main clause, or be inserted in it parenthetically:

وَالَّذِي أَظَنُّهُ بَلْ أَعْتَقِدُهُ هُوَ أَنَّ  
ذَلِكَ الشَّيْطَانَ عَلِقَ بِحَبِّهَا

What I think, rather, what I'm sure of, is that this devil loves her.  
Nu'. liq. 33,17

مَتَى كَانَ النَّبِيُّ قِسْمًا مِنَ الْحَيَاةِ  
بَلْ مَادَّةً لِمَعَانِيهَا الْجَدِيدَةِ —

Whenever the Prophet becomes a part of Life, or rather an element of its new meaning....  
Raf. wah. III,22,3

وَلَكِنْ حَيَاتُهُ قِصَّةٌ بَلْ عَلَيْهِ تَسْمُو  
عَلَى كُلِّ مَا كَتَبَ

But his life is a legend, rather [it is] a culmination which excels everything he wrote.  
Musa adab. 177,11

ضِدَّ هَذِهِ الْأَرَاءِ الْمُتَعَسِّفَةِ بَلْ  
الْهَدَامَةِ

against these arbitrary, rather, most destructive, opinions.  
Mand. (Br.) 2,14

وَكَانَ مَا يَكْتُبُهُ لِلْخَاصَّةِ بَلْ  
أَخَصَّ الْخَاصَّةَ

What he wrote was for the elite, and then only for the upper elite.  
Musa (Zy.) 2,16

وَالرَّاحَةُ لَا تَكُونُ لَنَا فِي السَّكُونِ  
وَالْإِنْفِرَادِ بَلْ فِي الْإِجْتِمَاعِ وَالتَّبَدُّلِ

We shall not find rest in silence and solitude but, rather, in social exchange.  
Raf. wah. I,328,3

إِنَّهَا لَيْسَتْ لَيْلَةً وَاحِدَةً —  
بَلْ أَعْوَامًا

It has not been just one night...but years!  
Hak. ahl. 83,4



إِنِّي فِي هَذِهِ اللَّيْلَةِ بَلِّ فِي هَذِهِ  
السَّاعَةِ عَلَى الْأَخْصِي لَا يَجْمَلُ بِي أَنْ  
أَقَاتِلَ أَقَلَّ مِنْ هَذَا الْعَدُوِّ

Tonight, especially at this moment, it is not fitting for me to fight a smaller number than this! Manf. sha'. 73,10

بَلِّ may also introduce a subordinate clause:

كَانَ قَلِيلَ الْأَكْلِ لَا لِأَنَّهُ كَانَ  
قَلِيلَ النَّمْلِ إِلَى الطَّعَامِ بَلِّ لِأَنَّهُ  
كَانَ يَخْشَى أَنْ —

He did not eat much, not because he did not like food, but because he was afraid to....  
Hus. ayy. I, 23, 3

## § 202 DISJUNCTIVE CONJUNCTIONS

In the same manner in which two or more elements within a sentence may be presented as excluding each other (see Vol. II, § 187), two sentences may also be related disjunctively.

Among the disjunctive constructions, the ones following an interrogative sentence deserve special attention.

Structurally they are simple interrogatives to which another interrogative member has been added. This disjunctive member has the function either of adding another possibility to the question asked — a simple disjunction — or of presenting a statement which excludes the preceding one completely — a dilemma.

The first part of an alternative interrogative construction is usually introduced by one of the interrogative particles used for questions concerning validity, هَلْ or أَمْ. The second part is introduced by a disjunctive conjunction, either أَوْ, usually for a simple disjunction, or أَمْ, generally signifying a dilemma.

In the modern press, an alternative interrogative question is frequently presented as two independent interrogatives separated by independent question marks; this, however, does not seem to influence either the meaning or the structure of the sentence.

## § 203 أَوْ

أَوْ is the general and most frequently used disjunctive conjunction. It can be found in any position when a disjunction is to be expressed; however, it can only be used in affirmative or interrogative sentences. In a series of more than two, the particle is repeated before each part, excluding the first:

إِذَا أَنَا سَافَرْتُ فَجِئْتُ إِلَى الْبَحْرِ  
أَوْ نَزَلْتُ بِالصَّحْرَاءِ أَوْ حَلَلْتُ بِالْجَبَلِ  
شَعَرْتُ —

Whenever I go on a journey to the seashore or to the desert or stop in the mountains, I feel....  
Raf. wah. I, 51, 12

هَلْ أَتَاهَا كِتَابٌ أَوْ سَأَلَ عَنْهَا  
أَحَدٌ؟

Have any letters come for her or has anybody asked for her?  
Manf. mag. 248, 7

ثُمَّ انْفَتَلَ مِنْ مَكَانِهِ وَانْسَابَ بَيْنَ  
الْأَشْجَارِ أَوْ صَعَدَ إِلَى غُرْفَتِهِ

Then he would go away from where he was and slip in amongst the trees or go up to his room.  
Manf. mag. 3, 16

فَلَمَّا تَقَدَّمَ بِهِ السِّنُّ أَعْرَضَ عَنِ  
التِّجَارَةِ أَوْ أَعْرَضَ التِّجَارَةَ عَنْهُ

When he grew older, he abandoned his trade, or, rather, his trade abandoned him.  
Hus. ayy. II, 44, 16

كَانَ أَتْبَاعُ أَبِي حَنِيفَةَ فِي الْمَدِينَةِ  
قَلِيلِينَ أَوْ لَمْ يَكُنْ لِأَبِي حَنِيفَةَ  
فِي الْمَدِينَةِ أَتْبَاعٌ

Abu Hanifa's followers in the city were few, or, rather, he had no followers in the city.  
Hus. ayy. I, 80, 14

عِلِمَتْ أَوْ لَمْ تَعْلَمْ؟

Does she know, or doesn't she? Hak. sheh. 21, 5

In a negative series of disjunctive sentences, all the members of the disjunction, except the first one, are introduced by وَلَا (see Vol. I, § 32).

أَوْ may also connect a sequence of two or more dependent clauses with a disjunctive meaning; the subordinating element may or may not be repeated in this case:

إِنْ أَرْتَفَعَتِ السَّفِينَةُ أَوْ انْخَفَضَتْ  
أَوْ مَادَتْ فَلَيْسَ ذَلِكَ مِنْهَا وَحَدَهَا

When the ship [at sea] floats up and down or sways, it is not only because of her [buoyancy].  
Raf. wah. I, 50, 12

كَانَ أُولَئِكَ الشَّبَابُ يُحِبُّونَهُ عَلَى  
ذَلِكَ أَوْ يُحِبُّونَهُ مِنْ أَجْلِ ذَلِكَ  
أَوْ قُلْ إِنَّهُمْ يُحِبُّونَ ذَلِكَ مِنْهُ أَشَدَّ  
الْحُبِّ

These boys loved him in spite of that, or perhaps because of that, or better say that they loved that most in him.  
Hus. ayy. II, 47, 3

مَخَافَةَ أَنْ يَضْطَرِبَ الْقَدْحُ مِنْ يَدِهِ  
أَوْ أَلَّا يُحْسِنَ تَنَاوُلَهُ حِينَ يُقَدَّمُ إِلَيْهِ

for fear that he would upset the cup with his hand or that he would not reach properly for it when it was offered to him. Hus. ayy. I, 23, 11

بَلْ لِأَنَّهُ كَانَ يَخْشَى أَنْ يُوصَفَ  
بِالشَّرِّ أَوْ أَنْ يَتَفَامَزَ عَلَيْهِ إِخْوَتُهُ

but because he was afraid to be viewed as gluttonous or to have his brothers make fun of him by winking at one another.  
Hus. ayy. I, 23, 4

كَانَ يَكْرَهُ أَنْ يَضْحَكَ إِخْوَتُهُ أَوْ تَبْكِيَ  
أُمُّهُ أَوْ يَعْلَمَهُ أَبُوهُ فِي هَذِهِ  
حَزِينٍ

He loathed to have his brothers laugh or his mother cry or his father teach him with sad restraint.  
Hus. ayy. I, 20, 9

## § 204 أَمْ

أَمْ generally introduces the second of two interrogative sentences presenting an alternative. Contrary to أَوْ, it frequently implies the condition of exclusion in one of the two sentences.

أَوَلِدْتَ مَسِيحِيًّا أَمْ اعْتَنَقْتَ الدِّينَ  
عَلَى كِبَرٍ؟

Were you born a Christian, or did you embrace the religion as an adult?  
Hak. ahl. 20, 5

أَمْرَكَ أَنْ تَخْضِيَ أَمْ أَمْرَكَ أَنْ تَكْفُ؟

Should I tell you to go, or to give it up?  
Hak. ahl. 30, 7

In alternative questions, the verb is mentioned only in the first part of the construction and it may follow the alternative element:

أَنَابِدَةً كُنْتَ أَيَّامَ الْخَرِيفِ أَمْ  
ضَاحِكَةً؟ أَعَاظِبَةً كُنْتَ أَيَّامَ الشِّتَاءِ  
أَمْ رَاقِصَةً؟ أَعْلِيلَةً كُنْتَ أَيَّامَ  
الرَّبِيعِ أَمْ حَبِيبَةً أَضْنَاهَا آلِبَعَادَ؟  
أَمِيتَةً كُنْتَ أَيَّامَ الصَّيْفِ أَمْ هَاجِعَةً  
فِي قُلُوبِ الْأَثَارِ وَبَيْنَ جَفَنَاتِ  
الْكُرُومِ؟

Were you mourning in the autumn, or rejoicing...? Were you angry in the winter, or dancing...? Were you ailing during the spring, or were you a lover whom distance has emancipated...? Were you dead during the summer days, or were you resting among the fruits and the grapevines...?  
Gibr. II, 207, 13

Compare with:

مِنْ نَاجِيَةٍ مَنْ أَتْبَعَ عَلِيًّا أَكَافِرٍ  
أَمْ مُؤْمِنٍ

from the point of view of the one who succeeded Ali, whether an unbeliever or a believer.  
Amin duh. III, 6, 9

أَمْ is also used in indirect alternative questions:

وَلَا أَعْلَمُ هَلْ أَرَاهُ بَعْدَ الْيَوْمِ أَمْ  
هَذَا آخِرُ الْعَهْدِ بِهِ

and I don't know whether I shall see him after today or if this is my last contact with him.  
Manf. sha'. 153, 3

(For more examples, see Vol. III, p. 100.)

A noun clause introduced by أَمْ may follow after أَمْ:

أَتَسَخَّرُ مِنْهُ الشَّيْطَانَةُ أَمْ أَنَّهَا  
تَجْهَلُ هَذِهِ الْأُمُورَ؟

Was the devil laughing at him, or did she know nothing of these things?  
Mah. qah. 72, 10

- هَلْ تُحِبُّ بَهَاءَ خَطِيبِهَا أَمْ أَتَبَاهَا  
قِيلَتْ بِهِ إِرْضَاءً لِخَاطِرِكَ وَخَاطِرِ  
أُمِّهَا لَا غَيْرَ؟  
Nu'. liq. 33,1
- أَهْمَا عَيْنَايَ تَخْدَعَانِي أَمْ أَنَّ مَا  
أَرَاهُ هُوَ حَقِيقَةٌ لَا رُفْيَا؟  
Nu'. liq. 108,9

(For alternative constructions after *سَوَاءٌ*, see Vol. III, p. 103f.)

In disjunctive constructions with *أَوْ* and alternative constructions with *أَمْ*, the opposition of parts may not be understood in the usual way as "either-or," but with an effect of amplification in the range of meaning, i.e., "so and even so." The verb is in the perfect tense, with or without preterital meaning.

a) In disjunctive constructions:

- (لَمْ —) قَلَّ أَوْ كَثُرَ  
Not much nor little.  
(Sp.: *ni poco, ni mucho*)  
Hai. (Zy.) 14,26

- هُمْ يَقْتَبِلُونَ كُلَّ حَالٍ حَسَنَةٍ  
أَوْ سَاءَةٍ  
They accept any circumstances, be they good or bad. Raih. mul. 73,16

b) In alternative constructions, the verb *كَانَ* is frequently used, but only in the first part, and it always follows its predicate. In this case, no interrogative particle is given to introduce the first part of the alternative:

- لَا أَظُنُّ أَحَدًا مِنَ الْعَرَبِ مُوَحِّدًا  
كَانَ أَوْ مُشْرِكًا يَسْتَطِيعُ —  
I do not believe that any Arab, whether monotheist or polytheist, could....  
Raih. mul. 86,18

- رَاهِبًا كَانَ أَمْ مُجْرِمًا  
Be he monk or criminal!  
Gibr. II, 159,2

- فَقِيرًا كُنْتَ أَمْ غَنِيًّا  
poor or rich.  
Gibr. I, 93,18

- إِنَّ الْأَخْبَارَ كَبِيرَةً كَانَتْ أَمْ تَافِهَةً  
تَنْتَقِلُ بِسُرْعَةِ الْفِكْرِ بَيْنَ الْفَلَاحِينَ  
فِي الْقَرْىِ الصَّغِيرَةِ  
In the small villages news, be it of great importance or little, travels through the peasants with the quickness of thought.  
Gibr. I, 183,1
- مُسْلِمًا كَانَ أَمْ غَيْرَ مُسْلِمٍ  
Be he Muslim or non-Muslim. Far. (Zy.) 17,16

§ 205 إِمَّا

*إِمَّا* as a particle introducing a disjunctive construction is used before both parts. The second part is always coordinated with the first by the conjunction *وَ*:

- إِمَّا يَأْتِيَنَّ يَوْمَ تَفْهَمُ فِيهِ كُلَّ شَيْءٍ  
وَإِمَّا يَبْقَى كُلُّ شَيْءٍ مُغْلَقًا عَلَيْكَ  
إِلَى الْأَبَدِ  
Either a day will come when you will understand it all, or everything will remain sealed to you unto eternity.  
Nu'. liq. 18,13

- أَرَبَاءَ إِمَّا يَعْيشُونَ فِي بَلَاطِ أَحَدٍ  
الْأَمْرَاءِ وَإِمَّا يَسْتَنْدُونَ فِي حَيَاتِهِمْ  
الذَّهْنِيَّةَ إِلَى —  
authors either living in a prince's palace or adopting in their intellectual life....  
Musa adab. 25,15

The second part of the construction may be introduced by the disjunctive particle *أَوْ*:

- ثُمَّ أَضَعُ حَيَاتِي بَيْنَ يَدَيْكَ فَإِمَّا  
أُحْيِيْتَنِي أَوْ قَتَلْتَنِي  
Then, I will put my life in your hands so you will either let me live or kill me.  
Manf. mag. 171,3

*إِمَّا* frequently establishes a disjunction between two noun clauses introduced by *أَنْ* or *أَنَّ*:

- إِمَّا أَنْ تَصَدِّقَ كُلَّهَا وَإِمَّا أَنْ  
تُكَذِّبَ كُلَّهَا  
Either you believe it wholly, or you reject it.  
Musa adab. 61,13

فِي أَحَدِ أُمَرَيْنِ إِمَّا أَنْ الْفِينِيقِيِّينَ  
مِنْ أَصْلِ عَرَبِيٍّ — وَإِمَّا أَنْ الْعَرَبُ  
مِنْ أَصْلِ فِينِيقِيٍّ

In either case, the  
Phoenicians are either  
Arabs..., or the Arabs  
are Phoenicians.  
Raih. mul. 213,4

أَنْ قَدْ حَانَ الْوَقْتُ لِوَاحِدٍ مِنْ  
أُمَرَيْنِ إِمَّا أَنْ — وَإِمَّا أَنْ —

that the time has arrived  
for one of two things:  
either to..., or to....  
Raih. mul. 64,19

أَنْ الْصَّيْرَ لَا يَغْدُو حَالَةً مِنْ  
حَالَتَيْنِ إِمَّا أَنْ تُسَيِّطَرَ إِسْرَائِيلُ  
عَلَى أُمَمِ الْعَرَبِ وَنَهَضَتْهَا وَإِمَّا أَنْ  
تَتَخَذَلَ دُونَ هَذَا الْمَطْلَبِ الْعَصَى

that the outcome can be  
only one of two alterna-  
tives: either Israel  
will gain power over the  
Arab nations and their  
progress, or it will fall  
short of this difficult  
objective.  
'Aqq. (Br.II) 139,16

Note the following:

إِمَّا أَحْيَيْتَهُ فَعَادَ إِلَى أُمْلِهِ وَسَعِيهِ  
أَوْ قَتَلْتَهُ فَانْكَفَى مَوْنُهُ قَتْلَ نَفْسِهِ  
بِنَفْسِهِ

Either she restored him  
to life so he could re-  
gain hope and his will,  
or she would kill him  
and [so] the burden of  
suicide would be enough.  
Manf. mag. 147,3

## § 206 ELLIPTICAL COORDINATE SENTENCES

When two or more sentences in coordination, whether  
asyndetical or syndetical, conjunctive or disjunctive,  
contain certain elements in common, these elements  
are frequently mentioned in the first but omitted in  
the sentences following.

A In instances of ellipsis in asyndetical con-  
structions, the elliptical sentences can usually be  
understood as one single sentence with a multiple  
component. Although there is often no clear dis-  
tinction between cases of word union and elliptical  
coordinate sentences, still there are frequent cases

in which the ellipsis is still clear enough to justify  
a division between simple sentences with a multiple  
component and elliptical coordinate sentences:

أَيْنَ أَنْتِ يَا جَمِيلَتِي؟ أَفِي تِلْكَ  
الْجَنَّةِ الصَّغِيرَةِ تَسْقِينَ الْأَزْهَارَ؟

Where are you, my Beauti-  
ful One? [Are you] in  
this small garden watering  
the flowers...?  
Gibr. II,162,2

B Coordinate sentences in syndetical constructions  
also often contain one or more elliptical elements:

كَانَ الْوَقْتُ أَصِيلًا وَالْجَوُّ بَارِدًا

It was late in the after-  
noon, and cold.  
Mah. qah. 73,14

عَادَ مُحَمَّدٌ وَالْمُسْلِمُونَ مَعَهُ

Mohammed went back, and  
the Muslims with him.  
Hai. sir. 380,6

رَأَيْتُ الْعَامِلَ عَبْدًا لِلتَّاجِرِ وَالتَّاجِرَ  
عَبْدًا لِلْجُنْدِيِّ وَالْجُنْدِيَّ عَبْدًا  
لِلْحَاكِمِ

I saw the worker slaving  
for the businessman, and  
the businessman for the  
soldier, and the soldier  
for the ruler.  
Gibr. III,16,14

إِنَّ رَبَّكَ ظَالِمٌ لَا يَعْرِفُ الْعَدْلَ  
جَائِرٌ لَا يَعْرِفُ الْمَسَاوَةَ مُسْتَبِدٌّ  
لَا يَعْرِفُ الْحُرِّيَّةَ

Your Lord is an oppressor,  
He does not know justice;  
He is a despot, He does  
not know equality; He is  
a tyrant, He does not  
know liberty.  
Zay. (Br.II) 155,27

كَانَ السَّكُونُ شَامِلًا الظُّلْمَةُ ثَقِيلَةً  
وَالطَّرِيقُ وَالْأُطُرُوبُ خَالِيَةً مَقْفَرَةً

It was completely quiet  
and oppressively dark,  
the roads and paths empty  
and deserted.  
Mah. zuq. 18,9

C An elliptical construction is found quite  
often in coordinated alternative interrogative  
sentences. In this case, either the first member  
of the alternative presents a part which will be  
omitted in the second:



أَيُّكُونُ لِي أَمْ لَا يَكُونُ؟

Will it be mine, or not?  
Hak. sul. 30,1

وَلَا أَعْلَمُ هَلْ سَقَطْتُ فِي كَوْكَبٍ  
الْأَرْضِ أَمْ فِي كَوْكَبٍ آخَرَ غَيْرِهِ

I do not know whether I  
fell on the planet Earth,  
or on another one.  
Manf. sha'. 193,12

وَلَا نَدْرِي أَنْصَدِّقُ الْكِتَابَ أَمْ  
الْجَرِيدَةَ

and we don't know whether  
we should believe the let-  
ter, or the newspaper.  
Raih. mul. 63,15

أَأَنْتَ صَدِيقِي أَمْ عَدُوٌّ؟

Are you a friend, or a  
foe? Hak. sul. 78,4

or both will be elliptical, presenting only the al-  
ternative member not common to both:

أَسْتَذْكُرُ أَيْنَ رَأَيْتُ هَذِهِ الصُّورَةَ  
مِنْ قَبْلُ؟ أَمْ فِي الطُّفُولَةِ؟ أَمْ فِي  
الْأَحْلَامِ؟ أَمْ قَبْلَ أَنْ أُولَدَ؟

trying to remember where  
I have seen this before:  
[Was it] in my childhood,  
or in a dream, or [even]  
before I was born?  
Hak. ahl. 21,9

لَا أَدْرِي كَمْ طَالَ وَقُوفِي هُنَاكَ  
الْحِظَةَ أَمْ سَاعَةً

I don't know how long I  
have been standing here:  
whether [it has been] a  
moment, or an hour.  
S. Din (Br.) 64,26

مِنْ نَاحِيَةٍ مَنْ أَتْبَعَ عَلَيَّ أَكَاْفِرُ  
أَمْ مُؤْمِنٌ

from the point of view of  
the one who succeeded  
Ali, whether he was an  
infidel or a believer.  
Amin duh. III,6,9

(For more on direct alternative interrogative sen-  
tences, see Vol. III, p. 48f, and also for indirect  
alternative interrogative sentences, see Vol. III,  
p. 101.)

D An elliptical construction is especially fre-  
quent with syndetical or asyndetical coordination  
of a sentence in which the second member of the co-  
ordination is the negative counterpart of the first.  
In such cases, the negative adverb is usually لَا ,

and it introduces the part or parts of the sentence  
that are not common to both:

شَارَكَهُمْ فِي اللَّعْبِ بِعَقْلِهِ لَا بِيَدِهِ

He took part in their  
games intellectually,  
but not physically.  
Hus. ayy. I,24,8

الْعِيدُ إِنَّمَا هُوَ الْمَعْنَى الَّذِي  
يَكُونُ فِي الْيَوْمِ لَا الْيَوْمُ نَفْسَهُ  
كَانَ النَّهَارُ كَأَنَّهُ يُضِيءُ بِالْقَمَرِ  
لَا بِالشَّمْسِ

The holiday is the meaning  
of the day, not the day  
itself. Raf. wah. I,35,6  
The day appeared to be  
illuminated by the moon,  
not by the sun.  
Raf. wah. 40,9

فِي ضَيْعَتِنَا لَا يَعْجِدُونَ فِي الصَّيْفِ  
وَلَا فِي الْخَرِيفِ

In our village, people  
did not celebrate a  
feast either in summer  
or in autumn.  
Fur. (Zy.) 24,4

لِيَحْكُمُوا بِقَانُونِ الْفَقْرِ وَالرَّحْمَةِ لَا  
بِقَانُونِ الْغِنَى وَالْقَسْوَةِ

to judge by the law of  
poverty and mercy, not  
by that of wealth and  
severity.  
Raf. wah. I,91,5

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا  
نَصْرَانِيًّا

Abraham was neither a  
Jew nor a Christian.  
Hai. sir. 423,4

Note the following construction:

لَا أَعْتَقِدُ لَا بِهَا وَلَا بِكَ

I do not believe in it  
or in you.  
Raih. mul. 106,2

(For more on cases of double negation, see Vol. I,  
§ 30.)

The second member of the coordination may be  
omitted when it is only a negative repetition of  
the first statement; in this case, the coordinate  
construction is indicated by the negative particle  
لَا , which is always mentioned:

- إِنَّ الْفَدَيْسَةَ يَرِيْسَكَ كَانَتْ عَمِيقَةً  
الْقَلْبِ أَمَّا أَنَا فَلَا وَإِنَّهَا كَانَتْ ذَاتَ  
صَوْتٍ مَلَأَكِي لَا يَكَادُ يَسْمَعُ أَمَّا أَنَا  
فَلَا وَإِنَّهَا كَانَتْ ذَاتَ وَدَاعَةٍ وَصَفَاءٍ  
وَحَيَاءٍ جَمِيلٍ أَمَّا أَنَا فَلَا  
أَمَّا إِذَا عَتَيْنَا بِهِ — فَلَا
- Saint Prisca possessed  
depth of heart; I do not.  
She had an angel's voice  
seldom heard; I do not.  
She was gentle, pure [in  
her] noble life; I am not.  
Hak. ahl. 127,15
- But if we mean by that...,  
then, no.  
Zur. (Zy.) 18,19;  
Zur. (Zy.) 18,22

E Any given part of a sentence may also be omitted when it can easily be understood from the context or has already been mentioned:

- كَانُوا مِائَةً أَوْ يَزِيدُونَ  
الْقِيَمِ الْإِنْسَانِيَّةِ الَّتِي نَسِينَاهَا  
أَوْ كِدْنَا
- They were one hundred or  
more. Manf. sha'. 90,2
- human values which we  
have forgotten or almost  
forgotten.  
Musa adab. 44,9
- سُمُكُهُ فِي بَعْضِ الْأَمَاكِنِ مِثْرَ وَيَزِيدُ
- Its thickness is in some  
places a meter or more.  
Raih. mul. 162,8

Note the following case of ellipsis:

- أَلَمْ تَكُنْ تُحِبُّ عَلِيَّ طَه؟  
بَلَى كَانَتْ
- Didn't she love Ali Taha?  
Indeed, she did.  
Mah. qah. 116,8

Therefore, certain elliptical expressions are often used in a function which is equivalent, at least in meaning, to that of an adverb or an adjective (see Vol. II, § 108):

- إِنَّ هَذَا الرَّجُلَ أَحْمَقُ وَلَا شَكَّ
- That this man is stupid,  
[there is] no doubt [about  
it]. Hak. ahl. 83,9

F The common part can, at times, be mentioned in the second sentence. In this case, the latter may appear, or even actually develop into, a parenthetical elliptical sentence:

- كُلَّ مَسَاءٍ عِشْرِينَ عَامًا أَوْ يَزِيدُ  
مِنْ حَيَاتِهِ
- every evening for twenty  
years of his life, and  
perhaps even longer.  
Mah. zuq. 9,17
- دُونَ أَنْ يَرَى أَوْ يَكَادَ يَرَى شَيْئًا
- without having seen any-  
thing, or almost any-  
thing. Hus. ayy. I,31,5
- سَلَّمَ وَسَلَّمُوا بِحَرَارَةٍ
- They greeted each other  
warmly. Mah. qah. 131,5
- سَوَاءٌ أَصَحَّتِ الْأُولَى أَمْ الْأُخْرَى  
مِنْ هَاتَيْنِ
- It doesn't matter to me  
whether the first or the  
second of these two ac-  
counts is correct.  
Hai. sir. 126,13

XVII SUBORDINATE CLAUSES

## § 207 SUBORDINATE CLAUSES

According to the function of a sentence in a compound, subordination in Arabic can be divided as follows:

### A Functioning as a substantive:

Noun clauses

- (relative) a) asyndetical
- b) syndetical

### B Functioning as an adjective:

Adjectival clauses

- (relative) a) asyndetical
- b) syndetical

### C Functioning as a pronoun:

Pronominal clauses

- (relative) syndetical

### D Functioning as an adverb:

(modal, temporal)

- a) asyndetical
- b) syndetical, with the coordinate conjunction
- c) syndetical, with other adverbial particles

### E Conditional and Hypothetical Statements:

Conditional clauses:

- a) real condition
- b) condition contrary to fact

Indefinite-conditional clauses:

- a) pronominal
- b) adverbial



## § 208 NOUN CLAUSES

As we have mentioned above in the introduction, any sentence can be used in Arabic in the same way and with the same function as a substantive: as subject, object, in predicative and attributive apposition, and even as an adverbial modification.

However, from the standpoint of the genitive relationship of substantives, a sentence cannot be in the construct state; that is to say, it cannot be the first part of the genitive construction. It can, however, function as the second part—that of nouns in the genitive—which is dependent upon a noun in the construct state (without article or nunation); thus the sentence is considered as being virtually in the genitive case. The noun in the *status constructus* is always to be understood as defined.

We can further distinguish between those sentences having a particle which introduces them and those that are connected to the main clause without any subordinating particle; thence is derived the distinction of asyndetical and syndetical.

## § 209 THE ASYNDETIICAL NOUN CLAUSE

Noun clauses without any connecting particle (and thus in an asyndetical construction) can be found in almost any nominal function, although not all with equal frequency.

A As subject, a noun clause is very seldom found and only then, it seems, as subject of a verb in the passive voice:

قِيلَ كَانَ ابْنُ خَمْسَ عَشْرَةَ سَنَةً  
وَقِيلَ كَانَ ابْنُ عَشْرِينَ  
They say that he was  
fifteen years old; others  
also say that he was  
twenty. Hai. sir. 117,5

B As predicate, it is equivalent to a predicate in a nominal sentence:

وَهَذَا الْحَقُّ هُوَ اللَّهُ خَالِقُ الْكَوْنِ  
and this truth is that  
God is the Creator of  
all existing things.  
Hai. sir. 132,9

وَهِيَ هَلْ هُمَا مُؤَلَّفَانِ أَوْ مُتَرَجِّمَانِ؟  
The [question] is: are  
they both original works  
or translations?  
Amin duh. I, 209,9

C As an attribute, equivalent to a substantival apposition, it is called *الجملة التفسيرية* by Arab grammarians. This attributive apposition can be

a) an explanatory apposition, in which the clause expresses the content:

فَأَخَذَ عَلَيْهِ عَهْدًا مِثْلَهُ لَيَسْمَعَنَّ  
لِلصَّبِيِّ فِي كُلِّ يَوْمٍ سِتَّةَ أَجْزَاءٍ مِنَ  
الْقُرْآنِ  
and he made him swear the  
same oath, that he would  
listen daily to six parts  
of the Koran recited by  
the boy.  
Hus. ayy. I, 47,1

أَنْتَ لَا تَرَى الْحَقِيقَةَ ابْنِي مَا تَ  
فِي سِنِّ السِّتِينَ  
You don't realize the  
truth; my son died when  
he was sixty years old.  
Hak. ahl. 94,4

(قَدْ كَانَ) تَدَلُّهُ عَلَى الْحَقِّ  
أَيْنَ هُوَ  
indicated to him where the  
truth was. Hai. sir. 133,15

كَانَ ذَلِكَ شَأْنُ الْمُشْرِكِينَ مِنْ أَهْلِ  
شِبْهِ الْجَزِيرَةِ سَارَعُوا إِلَى الدَّخُولِ  
فِي الْإِسْلَامِ وَتَرَكُوا عِبَادَةَ الْأَوْثَانِ  
Thus reacted the idolaters  
of the Arabic peninsula:  
they rapidly embraced  
Islam and abandoned the  
worship of images.  
Hai. sir. 480,14

الْحَقِيقَةُ هِيَ مِثْلُ جَمِيعِ الْأَشْيَاءِ  
الْجَمِيلَةِ فِي هَذَا الْعَالَمِ لَا تُظْهِرُ  
مَفَاعِلَهَا الْمُسْتَحَبَّةَ إِلَّا لـ

Truth is like all beautiful things in this world, it does not reveal its commendable effects but to.... Gibr. I, 164, 20

or which is frequently found after indirect questions and pronominal relative clauses:

لَا أَدْرِي مِنْ أَيْنَ جَاءَ أَنْجَمٌ مِنَ  
الْأَرْضِ أَمْ هَبَطَ مِنَ السَّمَاءِ

I don't know where he came from, whether he rose from the earth or descended from heaven. Hus. 'ala. II, 199, 6

أَسْتَذْكُرُ أَيْنَ رَأَيْتُ هَذِهِ الصُّورَةَ  
مِنْ قَبْلِ أَفِي طُفُولَتِي؟ أَمْ قَبْلَ أَنْ أُولَدَ؟

trying to remember where I have seen this before: [was it] in my childhood? or in a dream? or [even] before I was born? Hak. ahl. 21, 9

ذَكَرْتُ مَا قِيلَ فِي الْحِجَازِ وَفِي  
الْعِرَاقِ ابْنُ سَعُودٍ بَدَوِيٌّ جَاهِلٌ  
ابْنُ سَعُودٍ جِلْفٌ

I remembered what was said in Hijaz and Iraq: Ibn Sa'ud is an ignorant Badouin, Ibn Sa'ud is uncivil. Raih. mul. 28, 3

b) an emphatic apposition:

الْأَمْثَلَةُ عَلَى ذَلِكَ كَثِيرَةٌ لَا  
حَصَرَ لَهَا

Examples of this are numerous, they are countless. Amin duh. I, 22, 15

c) a determinative apposition:

دَخَلَ فِي الْمُنَافَسَةِ بَلَدٌ جَدِيدٌ  
هُوَ بَغْدَادُ

A new city, Bagdad, entered into this rivalry. Amin duh. II, 78, 6

مِنْهُمْ اثْنَانِ مِنْ أَصْحَابِ الْمَعَلَّاتِ  
هَما أَمْرُو الْقَيْسِ وَتَعَرَوْا بَيْنَ كَلْثُومٍ

Of them, two belong to the authors of the *mu'allaqāt*; they are Imru l-Qais and Amar ibn Kalthum. Djir. tar. I, 134, 2

أَلَسْنَا نَعْلَمُ أَنَّهُ سَيُولَدُ يَتِيمًا يَمُوتُ  
عَنْهُ أَبُوهُ وَهُوَ جَنِينٌ؟

Don't we know that he will be born an orphan, [that] his father will die when he is still unborn? Hus. 'ala. II, 73, 21

d) a restrictive apposition:

اِخْتَلَفَ مُؤَرِّخُو السَّيَرَةِ فِي تَرْجِيمِ  
الْخَمْرِ مَتَى كَانَ

The biographers disagree about when wine was prohibited. Hai. sir. 380, 21

وَلَمْ يَكُنِ الْعَرَبُ لِيَكْتَفُوا بِهِذِهِ  
الْأَصْنَامَ الْكَبْرَى يَقْدَمُونَ إِلَيْهَا  
صَلَوَاتِهِمْ وَقَرَابِينَهُمْ

but the Arabs could not be satisfied with these great idols, [with] praying and bringing offerings to them. Hai. sir. 84, 1

قَدْ رَأَيْتُ الْيَهُودَ كَيْفَ أَحْسَنُوا  
أَسْتِقْبَالَهُ

You have seen how well the Jews received him. Hai. sir. 224, 13

ثُمَّ رَأَى قَوْمَهُ مِنْ بَعْدِ ذَلِكَ كَيْفَ  
يَعْبُدُونَهَا

Then he saw how his people afterward were worshipping it. Hai. sir. 86, 1

As an apposition to an adverb or adverbial expression, the appositive noun clause becomes very much like a circumstantial clause and, at times, can also be equivalent to one (see Vol. III, p. 242ff.).

اسْتَمَرَّ عَلَى ذَلِكَ أَيَّامًا طَوِيلًا لَا  
يَخْشِي فِي الْحَدِيقَةِ

He remained that way for many days, without walking through the garden. Manf. mag. 23, 9

بَقِيَ كَذَلِكَ زَمَانًا لَا يَتَحَرَّكُ وَلَا  
يَتَكَلَّمُ

He remained this way a long while, not moving or talking. Nu'. liq. 74, 15

لَبِثَا بَعْدَ ذَلِكَ سَاعَةً صَامَتَيْنِ  
لَا يَنْطَقَانِ

They remained silent a while without saying a word. Manf. mag. 30, 4

Note the following instance of a circumstantial clause equivalent to an appositive:

تَذَكَّرْتُ ذَلِكَ الْمَوْفِقَ الْجَمِيلَ وَأَنْتَ تَخْرُجُ كَيْسًا مِنْ جَيْبِكَ وَتَرْمِي بِهِ  
I remember this beautiful deed — your taking your purse out of your pocket and throwing it [to him].  
Manf. sha'. 60,11

D As accusative object, in place of a noun, it functions as the direct object of a verb:

شَهِدَ اللَّهُ مَا كَانَ الصَّبِيُّ حَزِينًا لِفِرَاقِ أُمِّهِ  
God is a witness that the boy was not sad because of leaving his mother.  
Hus. ayy. I,140,8

أَلَمْ يَكُنِ الشَّيْخُ قَدْ أَقْسَمَ لَا يَعُودُ الصَّبِيُّ إِلَى الْكُتَّابِ؟  
Had not the sheikh sworn the boy would never go back to school?  
Hus. ayy. I,65,12

The noun clause may be introduced by the particle *لَ*. If the particle is prefixed to the verb, the verb is then in the energetic (see Vol. I, § 27):

وَقَدْ وَاللَّهِ عَلِمْتُ لِأَمْرِ رَسُولِ اللَّهِ صَلَّعَ أَعْظَمَ بَرَكَةٍ مِنْ أَمْرِي  
By God, I know that the mission of God's apostle is more highly blessed than mine.  
Hai. sir. 355,17

فَرَضَ الصَّبِيُّ عَلَى نَفْسِهِ لِيَصَلِّيَنَّ الْخَمْسَ فِي كُلِّ يَوْمٍ مَرَّتَيْنِ — وَلِيَصُومَ مِنَ السَّنَةِ شَهْرَيْنِ — وَلِيَكْتُمَنَّ ذَلِكَ عَنْ أَهْلِهِ جَمِيعًا وَلِيَجْعَلَ ذَلِكَ عَهْدًا بَيْنَهُ وَبَيْنَ اللَّهِ خَاصَّةً وَلِيُطْعِمَنَّ فَقِيرًا أَوْ يَتِيمًا مِنْ —  
The boy imposed upon himself [the duty] to perform the ritual prayers twice every day, ...and fast for two months every year...; to keep it secret from his family and to make this a special vow with God; to feed the poor and orphaned with....  
Hus. ayy. I,136,6-10

إِنِّي أَقْسَمُ لَقَدْ رَأَيْتُهُ!  
I swear that I have seen [it]! Hus. 'ala. II,73,3

فَتَقْسِمُ لَتَتْلُونَ عَلَى الْعَرِيفِ سِتَّةَ أَجْزَاءٍ مِنَ الْقُرْآنِ فِي كُلِّ يَوْمٍ مِنْ أَيَّامِ الْعَمَلِ وَلَتَكُونَنَّ هَذِهِ التَّلَاوَةُ أَوَّلَ مَا —  
So swear that you will recite to the monitor six parts of the Koran every working day and that this recitation will be the first thing....  
Hus. ayy. I,46,10

A noun clause in the function of an accusative used as a direct or an indirect quotation is generally found with the verb *قَالَ*, "to say":

قُلْتُ لَكَ هَذَا مَكَانِي  
I have told you that this is my place.  
Tai. (Br.) 131,25

قُلْتُ لَكَ أَذْهَبْ  
I told you to leave.  
Hak. sheh. 17,12

قُلْتُ لَكَ لَا أَسْتَطِيعُ الْبَقَاءَ هُنَا يَوْمًا آخَرَ  
I told you I cannot remain here another day.  
Hak. ahl. 14,14

قَالُوا كُلُّهَا تَسَى خَمْرًا وَكُلُّهَا مُحَرَّمَةٌ  
Some say that all of them are wine and all forbidden.  
Amin duh. I,124,1

قُلْتُ لَقَدْ تَغَيَّرَ كُلُّ شَيْءٍ!  
I told [you], everything has changed!  
Mah. zuq. 11,20

(For indirect questions in the function of an accusative, see Vol. III, p. 102.)

Of special interest is the case of a noun clause functioning as an accusative object after verbs with meanings related to the idea of "to begin," "to start," etc.

In this construction, both verbs in the main and in the dependent clause have the same subject. The verb in the main clause is usually in the perfect and that of the subordinate noun clause always in the imperfect.<sup>7</sup>

7. This construction should not be considered as being the same as an imperfect after an auxiliary verb. Here the verbs are always transitive and the imperfect fulfills, in the main clause, the function of an accusative object.

بَدَأْتُ أَكْتُبُ سِلْسِلَةَ مَقَالَاتٍ

I began to write a series of articles.  
Kam. (Zy.) 4,34

طَفَقَ — يَفْكُرُ

He began...thinking.  
Hai. sir. 271,12

أَخَذَ الصَّيْفُ يَطْوِي بِسَاطَهُ الرَّحْبِ

Summer had started rolling up its broad carpet.  
Nu'. liq. 50,2

طَفَقَ يَضْرِبُ بِهَا الصَّبِيَّ

He began beating the boy with it.  
'Aww. (Br.) 11,24

حَتَّى جَعَلْتُ لَا أَفَرِّقُ بَيْنَ  
الْكِتَابِ وَالْحَيَاةِ

so that I began not to distinguish between books and reality.  
Jabr. (Br.) 72,3

One verb in the main clause may take two or more subordinated clauses:

أَنْشَأَ يَخَاطِبُهُمْ بِهَدْوٍ وَسَكُونٍ  
وَيَقُولُ —

He began talking to them, saying calmly and quietly....  
Manf. sha'. 39,11

أَخَذُوا يَصِيحُونَ فِي وَجْهِهِ وَيُولُولُونَ  
وَيَقْلِدُونَ أَصْوَاتَ الْحَيَوَانِ

They began shouting in his face, howling and imitating the cries of animals.  
Manf. sha'. 39,16

أَخَذُوا يَتَفَامَزُونَ وَيَضْحَكُونَ  
وَيُشِيرُونَ نَحْوِي

They began to wink at one another and to laugh and to point at me.  
Gibr. I,169,1

The main verb could be considered as having only an auxiliary function; thus, the subject of the two —main and dependent— may follow both:

شَرَعَ يُوقِظُ النَّاسَ مِنْ غَفْلَتِهِمْ

People began to awake from their unawareness.  
al-Hus. (Br.II) 1,14

And the use of the dependent verb in the passive voice gives a passive meaning to the complete construction:

عَلَى أَنَّ مَا بَدَأَ يُقَالُ يَوْمَئِذٍ  
عَنْ نَبِيِّ —

But what did people then begin to say [began to be said] about a prophet who.... Hai. sir. 105,1

E As second accusative of the verb, it is very frequently found in direct questions:

سَأَلَهُ كَمِ السَّاعَةِ الْآنَ؟

He asked him, "What time is it now?"  
Manf. sha'. 90,15

(On the use of indirect questions as second accusatives, see Vol. III, p. 102.)

When the word order of the subject of the dependent clause is inverted, thus preceding the verb, the subject usually becomes, by governing attraction of the main verb, this verb's object followed by the dependent clause itself. If the subject of the dependent clause is a personal pronoun, this will be used as a suffix to the main verb. This is the usual construction when the main verb expresses the idea of "to let," "to make":

دَعَا يَلْعَبُ

Let him play.  
Hus. ayy. I,35,14

دَعَانِي أَقْدِمْ لَكَ رَفِيقِي الْأَمِينِينَ

Let me introduce you to my two loyal friends.  
Nu'. liq. 75,17

فَأَمَّا أَمْرٌ جَعَلَكَ تَتْرُكُ جَمِيعَ  
هَذِهِ الْأَشْيَاءِ؟

What made you leave all these things?  
Gibr. I,161,4

لَقَدْ جَعَلَنَا بُو مَعْرُوفٌ نَحِبُّ قَرْيَتَنَا

Bu Ma'ruf made us love our village.  
Nu'. kan. 13,2

كُلُّ هَذَا يَجْعَلُنَا نَقُولُ —

All this makes us say....  
Amin duh. I,37,11

كَيْفَ تَدْعِينِ الْقَمَلَ بِرُغَى هَذَا  
الشَّعَرِ الْجَمِيلِ!

How can you permit a louse to graze in such beautiful hair?! Mah. zuq. 31,10



and also after verbs expressing will:

لَمَنْ تُرِيدُهُ يَلْبَسُ وَيَتَزِينُ  
For whose sake do you  
want him to dress and  
adorn himself?  
Hak. ahl. 76,15

This type of construction is also quite common  
after verbs of intellectual or physical perception:

لَا أَظُنُّ مِصْرِيًّا غَيْرِي حَلَمَ بِهَا  
I do not believe that  
any other Egyptian ever  
thought of it.  
Maz. (Zy.) 1,7

فَأَمَّا الَّذِينَ ظَنُّوا مُحَمَّدًا قَدْ  
مَاتَ —  
Those who believed that  
Mohammed had died....  
Hai. sir. 299,14

أَظُنُّكَ تَفْضِيلِينَ رَجُلًا مَتَقَدِّمًا  
فِي السِّنِّ  
I think you would prefer  
a mature man!  
Mah. zuq. 29,11

أَظُنُّهُ كَانَ يَجْهَلُ أَنْ —  
I believe he did not know  
that.... Raih. mul. 63,8

لَا أَحْسَبُنِي أَجِدُ مُجِيبًا  
I don't believe that I  
could find anyone who  
would answer me.  
Hak. ahl. 80,7

أَظُنُّنِي أَعْرِفُهُ  
I think I know him.  
Manf. sha'. 90,11

مَنْذُ أَيَّامٍ حَسَبْتَنِي أَدْرَكْتُ سِرَّ  
ذَلِكَ التَّغْيِيرِ  
A few days ago I thought  
that I had found the se-  
cret of that change.  
Nu'. (Zy.) 33,16

أَنَا أَيْضًا لَا أَحْسَبُنِي جِئْتُ الْكَهْفِ  
بِهَذَا الشَّعْرِ كُلِّهِ فِي رَأْسِي وَلِحْيَتِي  
I don't think I came into  
the cave with all this  
hair on my head and in  
my beard. Hak. ahl. 36,7

مَتَى تَظُنُّ الْحَرْبَ تَنْتَهِي؟  
When do you think the  
war will come to an end?  
Mah. zuq. 43,19

سَمِعَ وَالِدَهُ يَقُولُ لَهُ —  
He heard his father telling  
him.... Mah. qah. 41,2

أَتَرَاهَا حَقِيقَةً تَرَكَّتْ دِينَهَا  
لِهَذَا السَّبَبِ؟  
Do you really believe that  
she abandoned her religion  
for this reason?  
Hak. ahl. 30,15

and also with a negative statement:

أَظُنُّهُ لَا يَسْتَطِيعُ أَنْ يَكُونَ غَيْرَ ذَلِكَ  
I believe that it cannot  
be otherwise.  
Manf. sha'. 203,9

When the dependent clause is a nominal sentence,  
the predicate, if it is a noun (whether substantive  
or adjective), always seems to be attracted in case;  
thus it is in the accusative:

وَجَدَهَا دَارًا كَبِيرَةً أُنِيقَةً  
He found it to be a large,  
elegant house.  
Mah. qah. 91,11

وَجَدَهُ رَجُلًا فِي الْآرْبَعِينَ  
He found him to be a man  
in his forties.  
Mah. qah. 61,19

بِاسْمِ أَظُنُّهُ اسْمُكَ  
with a name I thought  
was yours.  
Manf. mag. 28,10

ظَنَنْتُ الْبَحْرَيْنَ جَزِيرَةً صَغِيرَةً  
حَقِيرَةً  
I had believed that  
Bahrein was a small,  
poor island.  
Raih. mul. 198,16

However, the use of a pronoun to emphasize the  
subject of the nominal sentence (see Vol. I, § 11)  
will prevent this attraction:

وَهَلْ تَحْسَبُ هَذَا هُوَ السَّبِيلُ  
إِلَى مَا تَطْلُبُ؟  
Do you think that this  
is the way to get what  
you are looking for?  
Hak. sheh. 54,2

Special constructions with عَسَى, لَيْتَ, and تَرَى,  
which are equivalent to the above (see Vol. II, § 114-6)  
should also be included in this category:

- مَاذَا تَرَاهُ يَصْنَعُ؟ What could he do?  
Hai. sir. 430,19
- مَاذَا عَسَاهُمْ بَعْدَ ذَلِكَ يَصْنَعُونَ؟ What could they do after this? Hai. sir. 435,21
- مَنْ عَسَاهُ يَكُونُ؟ Who might he be?  
Mah. zuq. 175,7
- فَلَيْتَ اللَّهُ — لَمْ يَخْلُقْنِي لِي  
قَلْبًا خَقَاقًا! Would that God...had not  
Manf. sha'. 68,1 given me a tender heart!

F In the genitive case, the governing noun is always in the construct state and thus without a definite article. It is generally given in the singular but can also be plural, and the meaning of the construction is usually definite.

The function of the noun with its dependent clause is that of a temporal determination or of an apposition to a temporal adverb. As a result, the noun is usually either in the adverbial accusative:

- لَيْلَةً كَانَتْ فِي ثِيَابٍ بَيَاضَ the night when she was  
Hak. ahl. 31,5 dressed in white.
- أَعْرِفْتَنَا إِذْ نَ سَاعَةً جِئْنَاكَ؟ Did you recognize us then,  
Hak. ahl. 12,8 at the moment we came to you?
- لَقَدْ خَدَعْتُ نَفْسِي يَوْمَ أَشْرْتُ عَلَيْكَ بِالسَّفَرِ I deceived myself the day  
Manf. mag. 54,11 I advised you to depart.
- حَتَّى لَيَصُورَ بَعْضُهُمْ زَيْنَبَ سَاعَةً رَأَاهَا النَّبِيُّ so that some of them de-  
Hai. sir. 316,10 scribe Zainab when the Prophet saw her.

or in the genitive in a prepositional adverbial expression:

- مِنْ يَوْمٍ عَرَفْتُكَ لَمْ أَعْرِفِ الرَّاحَةَ Since I have known you,  
Hak. sul. 74,3 I have found no rest.

- مِنْ يَوْمٍ أَنْتَشَرَ الْإِسْلَامُ فِي صَوْلَتِ الْأُولَى إِلَى يَوْمِنَا — From the day when Islam started its expansion up to the present time....  
Hai. sir. 2,9
- إِلَّا مِنْ يَوْمٍ سَمِعْتُ ذَلِكَ الرَّاهِبَ يَتَكَلَّمُ — except after the day I heard that monk speaking....  
Hak. ahl. 20,9
- إِنِّي مِّنْذُ عَامٍ كَانَ قَدِ أُوفِدَنِي دَقْيَانُوسَ إِلَى الْآقَالِيمِ — that I, since the year when Dacianus sent me as his delegate to the provinces....  
Hak. ahl. 62,5
- فِي لَحْظَةٍ قَامُوا كَانَ قَدِ اجْتَمَعَ حَوْلَهُمْ مِنَ الْمُسْلِمِينَ مَنْ — as soon as they stood up, the Muslims who..., gathered around them.  
Hai. sir. 351,15

Although the meaning of the construction always remains temporal, the governing noun may function differently from that of the adverbial accusative:

- لَقَدْ قَرَأْتُ كِتَابًا قَدِيمَةً تَنْبَأُ بِيَوْمٍ يَظْهَرُونَ I have read old books prophesying the day when they would appear.  
Hak. ahl. 48,6
- حَتَّى كَانَ يَوْمٌ ذَهَبْتُ إِلَى مَدِينَةِ طَرَسُوسَ فِي بَعْضِ شَأْنِي until the day came when I went to the city of Tarsus on an errand.  
Hak. ahl. 20,15
- أَنْسَيْتَ يَوْمَ مَشَطْتُكَ مِنْ أَسْبُوعَيْنِ؟ Have you forgotten the day two weeks ago when I combed your hair?  
Mah. zuq. 31,14

At times, the governing noun seems to be used as equivalent to a mere particle to introduce a temporal clause:

- مِّنْذُ أَجْيَالٍ يَوْمَ كُنْتُ أَرْعَى غَنَمَ وَالِدِهَا Ages ago, when I used to take her father's sheep to pasture.  
Nu'. liq. 80,10

In such instances, the temporal clause may also have an indefinite meaning, so that it is to be understood not as "the day when" but simply "a day when":

زَارَنِي يَوْمَ كُنْتُ وَالْحَقُّ يُقَالُ فِي  
حَاجَةٍ شَدِيدَةٍ إِلَى زِيَارَةِ مِثْلِهِ  
He called on me, to tell  
the truth, on a day when  
I greatly needed a visit  
like his.  
Raih. mul. 25,23

Hence the frequent use of *حِينَ*, "time," as a particle to introduce temporal clauses:

فِي هَذِهِ اللَّحْظَةِ حِينَ يَنْفَتِلُ  
الْمُصَلِّونَ مِنْ صَلَاةِ الْفَجْرِ —  
At this moment, when the  
worshippers were leaving  
after their dawn prayer....  
Hus. (Zy.) 25,32

حِينَ هُوَ بِمَفَادِرَةِ الْحَجَرَةِ سَمِعَ  
وَالِدَهُ يَقُولُ لَهُ —  
When he was leaving the  
room, he heard his father  
telling him....  
Mah. qah. 41,2

وَلَتَكُونَنَّ هَذِهِ التَّلَاوَةُ أَوَّلَ مَا  
تَأْتِي بِهِ حِينَ تَصِلُ إِلَى الْكِتَابِ  
and that this recitation  
will be the first thing  
you do when you arrive  
at school.  
Hus. ayy. I,46,12

(أَنْ) وَيَمْلَأُهُ تَوَاضَعًا حِينَ قَرَأَ  
هَذِهِ الْأَبْيَاتِ  
and to fill him with  
humility when he read  
these verses.  
Hus. ayy. I,74,7

يَجِبُ حِينَ نَقْرَأُ الْأَدَبَ أَنْ  
نُظَرَّبَ  
It is necessary that we  
be moved when we read  
literature.  
Musa adab. 3,18

حِينَ أَقْرَأُ هَذِهِ الصَّفَحَاتِ —  
When I read these pages....  
Musa adab. 31,18

*حِينَ* is also frequently used in the genitive case after a preposition:

فِي حِينَ لَيْسَ هُنَاكَ أَهْتَامٌ  
أَصْلًا بِاسْتِلَوبِ الْعَيْشِ  
while there is not the  
least interest in the ways  
of life. Musa adab. 2,4

رَكِبَ مُحَمَّدٌ بَغْلَتَهُ الْبَيْضَاءِ فِي  
مُؤَخَّرَتِهِ عَلَى حِينِ سَارَ خَالِدُ بْنُ  
الْوَلِيدِ عَلَى رَأْسِ بَنِي سُلَيْمٍ فِي  
الْمَقَدِّمَةِ  
Mohammed rode his white  
mule at the rear of the  
troop, while Khalid ibn  
al-Walid went to the van-  
guard at the head of the  
Banu Sulaim.  
Hai. sir. 429,23

لَيْتَ هَذَانِ الشَّخْصَانِ فِي دُكَّانَيْهِمَا  
فِي حِينِ أَخَذَتِ الْوَكَّالَةُ الْكَبِيرَةُ  
الْمُجَاوِزَةَ لِلصَّالُونِ تُغْلِقُ أَبْوَابَهَا  
These two individuals  
remained in their shops  
when the large *wikala*  
near the saloon began  
to close its door.  
Mah. zuq. 7,5

Note that *حِينَ* after a preposition used as a particle may introduce temporal clauses preceded by *أَنَّ*:

فِي حِينِ أَنَّنَا لَا نَزَالُ نَحْلُمُ  
أَحْلَامَ الْمَاضِي  
while we are still dreaming  
of the past.  
Zur. (Zy.) 18,11

عَلَى حِينِ أَنْ الْكَلَامَ كَانَ قَدْ  
نَدَجَ قَبْلَ ذَلِكَ  
before this [at a time  
when] the *kalam* had al-  
ready ripened.  
Amin duh. III,11,1

## § 210 THE ASYNDEITICAL NOUN CLAUSE AFTER A PREPOSITION

Only a few prepositions can be used to introduce a sentence without the help of a particle such as *أَنْ* or *أَنَّ*. Of these, only *حَتَّى* has remained independent of the part of the sentence it introduces; thus it may govern either a nominal or a verbal sentence or, to express it more clearly, it may be followed either by a noun or a verb upon which it does not have any governing function. All other prepositions govern the verb, which thus follows immediately afterward as is in the subjunctive.

## § 211 مِّنْ

مِّنْ and its shortened form مِنْ introduce a temporal modification to the main clause in the form of a point of departure from which the statement of the main clause is valid; hence its usual meaning "from the time when," "since."

It is followed by a verbal sentence with the verb in the perfect tense immediately following the particle:

كَانَتْ جَدَّتِي شَغْلِي الشَّاعِلَ مِّنْ  
عَدْتُ مِنَ الْمَدْرَسَةِ  
My grandmother was my only  
concern since I had re-  
turned from school.  
Qal. (Zy.) 21,9

أَحْبَبْتَهَا وَأَحْبَبْتَنِي مِّنْ كُنَّا صَغِيرَيْنِ  
نَلْعَبُ بَيْنَ الْمَنَازِلِ  
We had loved each other  
since our childhood, when  
we used to play among the  
houses. Gibr. I, 135,7

أَلَمْ يَأْتِ مِنْ مَرْنُوشٍ خَبَرٌ مِّنْ  
ذَهَبَ إِلَى بَيْتِهِ أَمْسٍ؟  
Has no news come from  
Marnush since he went  
home yesterday?  
Hak. ahl. 84,10

كَانَ سَيْرَانُو وَاقِفًا مِّنْ رَّأَاهَا  
Cyrano remained motionless  
from the moment he saw  
her. Manf. sha'. 221,11

قَدْ كَانَ مِنَ الْوَاجِبِ أَنْ أَعْرِفَكَ  
مِّنْ عَرَفْتُ أَخَاكَ سَلِيمَ  
It was necessary for me  
to meet you, since I know  
your brother, Selim.  
Nu'. liq. 42,15

وَصَفَ لَهُ حَيَاتَهَا الْغَرِيبَةَ الَّتِي  
تَحْيَاهَا مِّنْ عَادَتْ إِلَى الْقَرْيَةِ  
He described to him her  
strange life since she  
had returned to the vil-  
lage. Manf. mag. 250,2

Since it is a prepositional construction, مِّنْ and the sentence it governs may be a part of a prepositional correlation:

أَحْتَفَظْتُ بِهَذِهِ الرِّسَالَةِ مِّنْ  
تَسَلَّمْتُهَا حَتَّى الْيَوْمِ  
I kept this letter from  
the day I received it  
till now.  
Hak. ahl. 84,10

As a particle introducing a dependent clause, مِّنْ with the sentence it governs may precede the main clause which, under certain circumstances, will be introduced by the conjunction وَ or فَ.

However, the use of either conjunction is not optional. وَ emphasizes the continuous simultaneity of both actions; فَ the consequence or result of the action of the subordinate:

لَكِنْ مِّنْ جِئْنَا الْكَهْفَ فَفَنَحْنُ لَا  
نَفْكُرُ فِي غَيْرِ مَنْ —  
But, since we came to the  
cave, we haven't thought  
of anyone but....  
Hak. ahl. 25,1

مِّنْ قَدْ تَنَا إِلَى هَذَا الْكَهْفِ  
وَأَنْتَ صَامِتٌ  
Since you brought us here  
to this cave, you have  
been silent.  
Hak. ahl. 11,10

مِّنْ وَجَدَ الْإِنْسَانُ عَلَى الْأَرْضِ وَهُوَ  
مَشْوِقٌ إِلَى تَعْرِفِ مَا فِي الْكُونِ  
الْمَحِيطِ بِهِ مِنْ شَيْءٍ وَخَصَائِصِ  
Since humanity has been  
on earth, man has been  
longing to learn the laws  
and characteristic features  
of the things existing  
around him.  
Hai. sir. ط, 4

The dependent clause governed by مِّنْ may also be introduced by the particle أَنْ :

أَعْنِي مِّنْ أَنْ وَلِدْتُ  
I mean since I was born.  
Nu'. liq. 71,1

إِنِّي حَسَدْتُ مِّنْ أَنْ وَصَفَ  
الصَّيَّادُ هَذَا الرَّجُلَ الْغَرِيبَ  
I have felt envious ever  
since the hunter described  
this strange man.  
Hak. ahl. 49,15

هُوَ مَوْجُودٌ بِلَا شَكٍّ مِّنْ أَنْ نَزَلَ  
الْعَرَبُ بِأَيَّارِهِمُ الْحَاضِرَةِ  
There undoubtedly has been  
one [Arabic fatherland]  
since the Arabs settled  
in their present countries.  
Zur. (Zy.) 18,18



## § 212 ل

A ل, introducing a dependent clause, can govern a verbal sentence only with the verb in the subjunctive; the Arab grammarians call it **اللام الناصبة**, "the ل that governs the subjunctive," (see Vol. I, § 25).

The preposition must precede the verb as its prefix; in cases of two or more coordinated dependent clauses all governed by the preposition, it may be repeated before each verb:

وَطَاهِيهِمْ يَخْطَفُ نَفْسَهُ بَيْنَ حِينٍ  
وَحِينٍ لِيَلْقَى نَظْرَةً عَلَى هَذَا  
الطَّعَامِ مَخَافَةَ أَنْ يَحْتَرِقَ أَوْ  
يَفْسُدَ وَلِيَلْقَى عَلَيْهِ بَيْنَ حِينٍ  
وَحِينٍ قَطْرَاتٍ مِنْ مَاءٍ

The one who was doing the cooking would disappear from time to time to have a look at the food to keep it from burning or spoiling and to occasionally pour in immense quantities of water.  
Hus. ayy. II, 50, 1

but this repetition is not necessary:

وَلَوْ سَعَوْا سَعْيًا أَكِيدًا لِيَجْمَعُوا  
أُمَرَاءَ الْعَرَبِ وَيُقَوِّمُوا بَيْنَ الْمُتَعَارِبِينَ  
مِنْهُمْ لَا يُفْلِحُونَ

If they firmly attempt to unite the Arab princes and reconcile the enemies, they won't succeed.  
Raih. mul. 65, 1

أَنَّ عَلَيْهِمْ دَعْوَةَ النَّاسِ كَافَّةً  
لِيَتَخَلَّوْا عَنْ دِيَانَاتِهِمُ السَّابِقَةِ  
وَيَدْخُلُوا فِيهِ

that it was their responsibility to invite everyone to abandon his previous religion and embrace this one [Islam].  
Amin duh. I, 23, 1

B ل usually introduces the intention of the agent; thus the dependent clause it governs becomes a final clause:

مَدَّتْ يَدَهَا لِتُصَاحِبَنِي

She stretched out her hand to greet me.  
Nu'. liq. 36, 7

وَعَدْتُ إِلَيَّ فِي السَّاءِ لِنَدْهَبَ مَعًا  
لِعِنْدِ بَهَاءٍ

and do come back tonight so we can go together to Baha's. Nu'. liq. 96, 5

فَارْقَهُمْ لِيُعِدُّوا الدُّرُوسَ

He left them so that they might prepare their lessons.  
Hus. ayy. II, 46, 6

أَنَّ قَرَيْشًا قَدْ خَرَجُوا مِنْ مَكَّةَ  
لِيَمْنَعُوا عِيْرَهُمْ

that the Koreish had left Mecca to protect their caravan. Hai. sir. 258, 8

الْكَاتِبُ الْحَقُّ لَا يَكْتُبُ لِيَكْتُبَ

The true author does not write just to write.  
Raf. wah. I, 12, 14

Note the following construction:

تَحَرَّكَتْ شَفَتَاهَا كَأَنَّمَا لَتَتَكَلَّمُ

Her lips moved as if to speak. Mah. qah. 135, 14

However, it frequently introduces a subordinate clause that is not an intention of the agent, but rather a consequence either of the action or of the circumstances created by the action in the sentence or, at times, even of some unexpected event:

فِي ذَاتِ صَبَاحٍ اسْتَيْقِظَ النَّاسُ  
لِيَجِدُوا فِي الصُّحُفِ نَبَأًا خَطِيرًا

One morning, people woke up to find important news in the newspaper....  
Sib. (Br.) 119, 2

بَقِيَتْ آمِنَةٌ مِنْ بَعْدِ لِدْلِدِ مُحَمَّدًا  
وَلِتَمُوتَ وَمُحَمَّدٌ مَا زَالَ طِفْلًا

Amina lived long enough to give birth to Mohammed and then she died when Mohammed was still a child. Hai. sir. 105, 15

قَدْ عُدْتُ لِأَجِدَهَا نَائِمَةً تَشْكُو  
شَيْئًا مِنَ الصَّدَاعِ

I returned only to find her asleep, complaining of a headache.  
Qal. (Zy.) 21, 10

نَامَ لِيَسْتَيْقِظَ مِنْ بَعْدِ لِحَيَاةٍ  
رُوحِيَّةٍ قَوِيَّةٍ غَيَاءَ الْقُوَّةِ

and he slept, only to awaken afterward to an exceedingly strong spiritual life.  
Hai. sir. 134, 17

C Similarly, after كَانَ introducing a dependent clause with the same subject, ل expresses the possibility, capability, or tendency of the subject to perform an action. This, however, occurs only in negative statements:

مَا كَانُوا لِيَعْرِفُوا وَقَدْ أُذِنَ لِأَصْحَابِهِ  
فِي الْهَجْرَةِ إِلَى الْحَبَشَةِ مِنْ قَبْلُ  
وَوَلَّاهُ هُوَ بِمَكَّةَ

They could not know, since he had allowed his friends to emigrate to Abyssinia previously; he, however, had remained in Mecca. Hai. sir. 208,11

وَلَكِنْ هَذِهِ الْوَظِيفَةُ لَمْ تَكُنْ  
لِتَنْسِيَهَا ذَلِكَ الْبَدَاءَ

But this job could not let her forget that calling. Hind. (Zy.) 32,25

الَّتِي لَمْ تَكُنْ لِيَخْضَعَ

which would not surrender. Hai. sir. 79,19

لَمْ أَكُنْ لِأَصْدَقَ لَوْلَا أَنَّهُ حَدَّثَنِي  
بِنَفْسِهِ

I cannot believe it unless he himself tells me. Mah. zuq. 175,19

هُوَ مَرَّتَبٌ لَمْ يَكُنْ لِيَحْلُمَ أَيَّامَ  
الْجُوعِ

It was a salary he never could have dreamed of in [his] lean days. Mah. qah. 164,12

The same construction can be found after an interrogative nominal sentence and will be translated in a like manner:

مَنْ هُوَ ابْنُ الْهَذَالِ لِيَجْرَأَ عَلَيْنَا؟

[Who is he to...?] How can Ibn Hadhdhal oppose us? Raih. mul. 52,2

فَمَنْ هُوَ الرَّيْحَانِيُّ لِيُعَادِيَ  
سُلْطَانَ تَجْدٍ إِلَّا نَكْلِيْزَ مِنْ أَجْلِهِ؟

Who is al-Raihani that the Sultan of Nejed should show enmity against the British for his sake? Raih. mul. 22,14

D The dependent clause after ل may also be introduced by أَنْ; in this case, it introduces a final clause, "in order to":

مُحَمَّدٌ — أَعَدَّ لِأَنْ يَحْمِلَ الرِّسَالَةَ  
لِلْعَالَمِ أَجْمَعِ

Mohammed...had been prepared in order to bring the Message to the entire world. Hai. sir. 12,12

E As the negative compound particle لَيْسَ, ل may also introduce a final dependent clause:

لَا تَدِينُوا لَيْسَ تَدَانُوا

Judge not lest ye be judged. Gibr. I,193,3

أَشَارَ عَلَى أَبِي بَكْرٍ بِجَمْعِ الْقُرْآنِ  
لَيْسَ يَذْهَبَ مِنْهُ شَيْءٌ

He advised Abu Bakr to compile the Koran so that nothing would be lost. Djir. tar. I,225,4

(كَانَ) يَحْوِلُ وَجْهَهُ عَنْهَا لَيْسَ  
يَذْكُرُ أَلَمَ إِبْرَاهِيمَ أَنَّهَا هُنَا

He kept his face turned away from it lest he remind Uncle Ibrahim that it was there. 'Aww. (Br.) 13,2

F However, a dependent clause after ل and introduced by أَنْ is always causal, e.g., "because," "for":

ذَلِكَ لِأَنَّ الْمُسْلِمِينَ لَيْسُوا  
وَحْدَةً —

that is because the Muslims form not a unity.... Sa'. (Zy.) 6,2

لَانْتَبَهُمْ رَأَوْا الْحَضَرَ قَدْ فَسَدَ  
بِالْإِخْتِلَاطِ

for they observed that the [speech of the] city dwellers was corrupted through racial mixing. Amin duh. I,312,10

مُسْتَحِيلٌ لِأَنَّكَ لَا تَحْسِنُ الْكَلَامَ

[That is] impossible, for you don't speak elegantly. Hak. sheh. 169,3

لَا لِسَبَبٍ إِلَّا لِأَنَّ —

For no reason, except [because] that.... Ayy. (Br.) 27,6

## § 213 حَتَّى

A حَتَّى, introducing a dependent clause, presents an action that, in a more or less direct way, represents a termination of the action expressed by the main clause. Its meaning is usually a temporal one, but it frequently has different modalities according to the various ways the end introduced by the preposition affects the main action.

Generally, حَتَّى will introduce a verbal sentence with normal word order; that is to say, it will immediately precede the verb. As for the accompanying tenses and for the use of the preposition in the compound sentence, حَتَّى has always had a greater flexibility than ل, as we shall see in the following paragraphs.

In its temporal meaning, حَتَّى frequently presents the verbal action as having taken place, e.g., "till that happened," and thus it usually governs the perfect tense:

إِنْتَظَرَ حَتَّى أَنْصَرَفَ الشَّيْخُ  
He waited until the sheikh  
had departed.  
Hus. ayy. I, 73, 10

إِنْهَمَكْتُ فِي فَتْحِ الْمَحْضَرِ وَسُؤَالِ  
الشُّهُودِ حَتَّى قَوَّغْتُ مِنْهُمْ جَمِيعًا  
I busied myself with  
opening the summary of  
evidence and questioning  
the witnesses until I  
had finished with them  
all. Hak. yaum. 46, 15

بَقِينَا كَذَلِكَ حَتَّى دَخَلْنَا الْمَدِينَةَ  
So we remained until we  
entered the city.  
Nu'. liq. 32, 5

أَخَذَ الْأَعْرَجُ يُوسِعُهُ ضَرْبًا بِيَدِهِ  
حَتَّى آسَوَدَّتَا وَكَلَّتَا  
The lame boy began to  
beat it soundly until his  
hands were black and be-  
came tired.  
'Aww. (Br.) 15, 23

سَارَ الْمُسْلِمُونَ مَعَ الصَّبْحِ حَتَّى  
بَلَغُوا أَحَدًا  
In the morning the Mus-  
lims journeyed until they  
reached Uhud.  
Hai. sir. 292, 21

سَارَ حَتَّى أَتَى قَيْصَرَ الرُّومِ  
He travelled until he  
came to the Emperor of  
Byzantium.  
Hai. sir. 75, 15

B The action of the dependent clause can also be presented as being in the future in relation to the action of the main clause. In this case, the subjunctive is used, which, contrary to usage in medieval Arabic, does not necessarily express the action of the dependent clause as something wanted or striven for:

كَذَلِكَ كَانَ يُطْعِمُ الْحَاجَّ حَتَّى  
يَصْدُرُوا عَنْ مَكَّةَ  
Thus he used to feed the  
pilgrims until they would  
leave Mecca.  
Hai. sir. 87, 7

يَسْكُتُ الشَّاعِرُ حَتَّى يَفْرَغُوا مِنْ  
لَغْطِهِمْ بَعْدَ وَقْتٍ قَصِيرٍ أَوْ طَوِيلٍ  
The poet would remain si-  
lent until after a while  
they would stop making  
noise. Hus. ayy. I, 5, 11

يُوتَدَانِ حَتَّى يَبْلُغَا أَقْرَبَ بَابٍ  
Both move backward until  
they reach the nearest  
door. Hak. ahl. 67, 5

إِذْهَبْ حَتَّى نَدْعُوكَ  
Go until we call you.  
Hak. sul. 93, 16

إِنَّ كَلَامَ نِسَائِكُمْ رَجَالِكُمْ عَلَيَّ  
حَرَامٌ حَتَّى تُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ  
It is forbidden for your  
men and women to talk  
about me until you be-  
lieve in God and in His  
Messenger.  
Hai. sir. 216, 16

وَهُوَ يَنْصَرِفُ حَتَّى يَخْتَفِيَ  
while he walks off [the  
stage] until he disappears.  
Hak. ahl. 137, 9

حَتَّى أَتَسْتَطِيعَ أَنْ أَكُونَ غِطِيكَ  
أَمَامَ اللَّهِ  
in order to be able to  
be your betrothed before  
God. Hak. ahl. 31, 12

لَسْتُ أَسْأَلُكَ حَتَّى تُجِيبَنِي بِهِذِهِ  
السَّخَافَاتِ  
I am not asking you [just]  
to hear such nonsense.  
Mah. zuq. 208, 7

Its negation is expressed by **لَا**, which has no effect on the governing function of **حَتَّى**:

أَنَا أَكْبَحُ عَيْنِي حَتَّى لَا أَنْظُرَ إِلَيْهَا  
I lowered my eyes in order not to see her.  
Hak. yaum. 22,8

أَغْمَضْتُ عَيْنِي حَتَّى لَا يَنْتَظِرَ مِنِّي جَوَابًا  
I closed my eyes so that he would not expect an answer from me.  
Hak. yaum. 44,18

حَتَّى لَا يُشِيرُوا شَائِرَةَ قُرَيْشٍ عَلَيْهِمْ  
so that the Koreish would not start a revolt against them. Hai. sir. 208,3

حَتَّى لَا يَذْهَبَ بِهِ الْوَلَدُ مِنْ مَكَانٍ إِلَى مَكَانٍ  
so that the children would not take it from place to place.  
Amin (Br.) 85,11

C **حَتَّى** also introduces a modification that amplifies the range of meaning of the main clause. The dependent clause it precedes means, in this case, "the limit" in the sense of "to the point of," "to such an extent," "so that."

In this construction, **حَتَّى** governs a verb in the past tense:

قَدْ بَرَحَ الْعَوَزُ بِنَا حَتَّى صَارَ أَطْفَالُنَا يَتَلَوْنَ جُوعًا عَلَى التُّرَابِ  
Need had possessed us so that our children lay prostrate with hunger.  
Gibr. I, 137,9

أَخَذَ بِيَدِي فَشَدَّ عَلَيْهَا حَتَّى كِدْتُ أَصْرُخُ مِنَ الْوَجَعِ  
He took my hand and pressed it so hard that I almost screamed because of the pain.  
Nu'. liq. 23,13

أَحَبَّهُ حَتَّى كَانَ يُقَدِّمُهُ عَلَى أَبْنَائِهِ  
He loved him to the point that he preferred him to his own children.  
Hai. sir. 114,17

حَتَّى مَا كَانَا يَسْتَطِيعَانِ الْإِفْتِرَاقَ سَاعَةً وَاحِدَةً  
to the point that they could not bear to be parted a single hour.  
Manf. sha'. 15,11

لَكِنَّ أَحَدًا مِنَ النَّاسِ لَا يَعْرِفُهُ  
بِهَذَا الْأِسْمِ — حَتَّى كَادَ هُوَ  
نَفْسَهُ يَنْسَى اسْمَهُ الْحَقِيقِي  
but nobody knew him by this name...so that he himself almost forgot his real name.  
'Aww. (Br.) 9,5

ابْتَسَمَ الْمَعْلَمُ ابْتِسَامَةً آلَاكِيَةً حَتَّى لَمَعَتْ أَسْنَانُهُ اللَّذْهَبِيَّةُ فِي الظُّلْمَةِ  
The teacher smiled mechanically so that his golden teeth gleamed in the darkness.  
Mah. zuq. 63,16

Note the following:

وَمَنْ أَنْتَ حَتَّى تَطْلُبَ إِلَيَّ  
أَنْ — ؟  
And who are you to ask me that...?  
Tai. (Br.) 131,27

أَمَا كَفَاكَ أَنْ تَهْجُرَنِي فِي مِحْنَتِي  
حَتَّى جِئْتَ تَنْكَأُ جِرْحِي فَوْقَ ذَلِكَ؟  
Isn't it enough for you to have deserted me in my distress that you should now rub [salt into] my wounds?  
Nu'. liq. 23,15

D The negation of the sentence presents the action of the dependent clause as having been introduced before that of the main clause was completed: "he had not...when," usually to be translated as "he had hardly...":

مَا تَوَسَّطْتُهُ حَتَّى سَمِعْتُ —  
I had hardly reached its middle when I heard....  
Manf. (Zy.) 30,9

لَمْ يَنْقُضْ شَهْرُ الْعَسَلِ حَتَّى مَلَّهَا مُتَضَجِّرًا  
Their honeymoon had hardly ended when he tired of her.  
Gibr. I, 119,1

وَمَا أَنْقَضَى النَّهَارُ حَتَّى دُفِنَ الْمَيِّتُ  
The day had hardly ended when the dead were buried.  
Manf. mag. 132,19

In this type of construction, the indicative of the imperfect may be used to emphasize the future meaning:



وَلَكِنْ لَا تُسَدَّلُ سَتَائِرُ اللَّيْلِ عَلَى  
سَارِحِ هَذَا النَّهَارِ حَتَّى يَعُودَ  
الْمَسِيحِيُّونَ وَيَضْطَجِعُونَ —

But hardly will the curtains of night be drawn on the stage of this day when the Christians will return and lie down.... Gibr. III, 23, 11

وَلَكِنْ لَا مَرَّ يَوْمٌ وَلَيْلَةٌ حَتَّى تَشْعُرَ  
بِمَلَامِصِ أَصَابِعِ الْحَيَاةِ فَتَبْتَسِمَ  
وَتَفْرَحَ

But hardly a day and a night will pass before you will feel the caresses of Life's fingers and so you will laugh and rejoice. Gibr. I, 109, 12

In order to achieve a greater emphasis on the idea of incompleteness expressed by the construction above, the auxiliary verb **كَانَ** may be used to modify the verb of the main clause:

مَا كَانَ الرَّجُلُ يَسْمَعُهَا حَتَّى  
أَهْتَزَّ وَانْتَفَضَ

The man had scarcely heard her when he began to shake and shiver. Tai. (Zy.) 34, 5

لَا يَكَادُ الْمُؤَدِّبُ يَفْتَحُ فَاهَ عَجَبًا  
حَتَّى تُسْمَعَ صِيَاحَاتُ هَلَعٍ نِسْوِيَّةٍ

The preceptor had hardly opened his mouth in surprise when the women's cries of fear are heard. Hak. ahl. 61, 11

(For more on **كَانَ**, see Vol. III, p. 258f.)  
The negative particle **مَا** in the sentence may be emphasized by the particle **إِنْ** (see Vol. I, § 36):

وَمَا إِنْ مَدَّ يَدَهُ إِلَى الْبَابِ وَهُمْ  
يَفْتَحِهِ حَتَّى آلَتَفَتَ إِلَيْهِ وَقَالَ —

He had hardly stretched out his hand to the door and tried to open it when he turned around and said.... Nu'. liq. 19, 10

إِنْطَعْتُ لِمَشِيقَةِ صَاحِبِ الَّذِي  
مَا إِنْ دَخَلْنَا السَّيَّارَةَ حَتَّى  
أَمَرَ السَّائِقَ —

I obeyed my friend who, as soon as we climbed into the car, ordered the driver to.... Nu'. liq. 26, 12

مَا إِنْ وَقَعَتْ عَيْنَاهُ عَلَى مُعْجَمٍ  
لَا لَأَنْدَ حَتَّى لَا حَتَّ عَلَى شَفَتَيْهِ  
أَبْتَسَامَةً خَفِيفَةً

As soon as his eyes fell on Lalande's dictionary, he smiled faintly. Mah. qah. 11, 19

مَا إِنْ أَقُولُ لَهُ — حَتَّى تَدِبَّ  
فِي عَيْنَيْهِ الْيَقَظَةُ

As soon as I tell him..., a wariness appears in his eyes. Mah. zuq. 28, 9

E The verb of the dependent clause following **حَتَّى** may be emphasized with the particle **لَ**; the tense of the verb may be either the perfect, which is usually preceded by the particle **قَدْ**:

حَتَّى لَقَدْ تَحَدَّثَ بَعْضُهُمْ بِذَلِكَ  
إِلَى بَعْضٍ وَجَعَلُوا يَقُولُونَ —

to the point that they commented to each other about this and began saying.... Hai. sir. 429, 21

لَقَدْ يَشْتَدُّ بِهِ التَّأَمُّلُ أَبْتِغَاءَ  
الْحَقِيقَةِ حَتَّى لَكَانَ يَنْسَى نَفْسَهُ  
وَيَنْسَى طَعَامَهُ وَيَنْسَى كُلَّ مَا فِي  
الْحَيَاةِ

His meditation for the sake of the Truth grew so strong that he forgot himself, his food, and everything in life. Hai. sir. 130, 11

حَتَّى لَقَدْ كَانَتْ بَعْضُ الْقَوَائِلِ تَسِيرُ  
فِي الْغَيِّ بَعِيرٍ

so that some tribes travelled with 2,000 camels. Hai. sir. 245, 16

or the indicative of the imperfect, with either a present or a preterital meaning:

حَتَّى لَنَرَى أَبَا مُسْلِمٍ الْخُرَاسَانِيَّ  
يُصْطَنِعُ لِنَفْسِهِ نِسْبًا عَرَبِيًّا

so that we see that Abu Muslim al-Khurasani assumed an Arabic *nisba*. Amin duh. I, 37, 15

حَتَّى لَيَقَاتِلُونَ فِي سَبِيلِهِ وَيُقْتَلُونَ

so that they would fight and be killed for His sake. Hai. sir. 137, 5

يُحِبُّهَا مُحَمَّدٌ وَهَرِصَ عَلَيْهَا حَتَّى  
لَيَقُولَ —

Mohammed loved and wanted it so much that he would say.... Hai. sir. 495, 12

حَتَّى لَيَصُورَ بَعْضُهُمْ زَيْنَبَ سَاعَةً  
رَأَاهَا النَّبِيُّ  
to the point that some  
describe Zainab when  
Mohammed saw her.  
Hai. sir. 316,10

Note that also the imperfect may be used after  
the particle **قَدْ** :

هُمْ أَعْلَمُ النَّاسِ بِهَا حَتَّى لَقَدْ  
يَعْرِفُ أَحَدُهُمُ الْإِنْسَانَ مِنْ أَثَرِهِ  
They are the most skillful  
people in this; [to the  
point that] some of them  
could even recognize indi-  
viduals from their tracks.  
Djir. tar. I, 213,5

F As a particle that introduces a progress of  
an action, **حَتَّى** may precede a whole compound clause  
even in cases when the subordinate precedes the main  
clause. In this case, the latter is at times intro-  
duced by **فَ** :

حَتَّى آتَنَصَفَ اللَّيْلِ فَلَمْ يَبْقَ  
بِالْقَهْوَةِ إِلَّا ثَلَاثَةٌ  
When midnight arrived,  
only three persons were  
left in the coffee house.  
Mah. zuq. 17,18

Note the following:

سَيَظُلُّ مُتَحِيرًا حَتَّى يَعْرِفَ الْحَقِيقَةَ  
He will be at a loss until  
he knows the truth.  
Mah. qah. 125,23

G The special meaning of **حَتَّى**, "until," naturally  
leads to the insertion of a temporal clause usually  
introduced by **إِذَا**; its purpose is a closer determi-  
nation of the temporal limit presented only generally  
by **حَتَّى**. The verb following **إِذَا** in such constructions  
has preterital meaning:

كَانُوا يَتَحَاوَرُونَ طُولَ النَّهَارِ حَتَّى  
إِذَا أَقْبَلَ اللَّيْلُ وَصَلَّتِ الْمَغْرِبُ  
اجْتَمَعُوا حُلُقًا فِي الْمَسْجِدِ  
They chatted all day long  
[until], when night drew  
near and the evening  
prayer was performed they  
gathered, forming circles  
in the mosque.  
Hus. ayy. I, 108,11

خَرَجَ فِي ثَلَاثِمِائَةِ رَجُلٍ فَأَعَدُّوا السَّيْرَ  
حَتَّى إِذَا كَانُوا دُونَ بَجْرَانَ بَلِيلَةً  
لَقِيَهُمْ رَجُلٌ مِنْ بَنِي سُلَيْمٍ —  
He went off with three  
hundred men and hastened  
until, when they were one  
night short of Bajran, a  
man from the Banu Sulaim  
met them....  
Hai. sir. 283,22

هَرَعْتُ إِلَيْهِ لِأَدْرِكُهُ حَتَّى إِذَا لَمْ  
يَبْقَ بَيْنِي وَبَيْنَهُ إِلَّا بَضْعُ خُطَوَاتٍ  
إِذْ سَقَطَ عَلَى رَأْسِهِ مِنْ نَافِذَةٍ  
أَحَدِ الْمَنَازِلِ الْمَهْجُورَةِ جَذْعٌ عَظِيمٌ  
I hastened toward him to  
catch up with him; when  
only a few steps were  
between us, a huge tree  
stump fell on his head  
from a window of one de-  
serted house.  
Manf. sha'. 262,6

يُصَحِّبُهُمْ صَبَاحَهُمْ ثُمَّ يَفَارِقُهُمْ لِيُصَلِّيَ  
الْجُمُعَةَ ثُمَّ يَصْحَبُهُمْ حَتَّى إِذَا وَجِبَتْ  
الْعَصْرُ فَارْقَهُمْ لَحْظَةً  
He would visit with them  
in the morning, then would  
leave them to perform his  
[Friday] prayers, then  
visit with them [again]  
until, when the afternoon  
prayer was due, he would  
leave them for a while.  
Hus. ayy. II, 46,2

It is of interest to point out that very fre-  
quently this double construction develops into a  
simple temporal one introduced by the compound par-  
ticle **حَتَّى إِذَا**, with or without the basic meaning  
of temporal progression originally expressed by **حَتَّى**.  
In such instances, the clause governed by **حَتَّى** becomes  
the main clause of the temporal construction and is  
structurally equivalent to a main clause which follows  
its subordinate and may, under certain circumstances,  
be introduced by **إِذَا** or **فَ** (see Vol. III, p. 285 and  
p. 361). The construction most often takes the per-  
fect in both the main and subordinate clauses with a  
preterital meaning:

أَخَذَتْ الْفَتَاةُ تَنْتَظِرُهُ حَتَّى إِذَا  
أَقْبَلَ أَخَذَتْهُ إِلَى غُرْفَتِهَا  
The girl began to wait  
for him and, when he  
arrived, she took him  
to her room.  
Hus. ayy. I, 117,7

(يَتَدَبَّعُ بِتَعْلِيمِ حُرُوفِ الْهَجَاءِ)  
حَتَّى إِذَا عَرَفَ الْوَلَدُ شَيْئًا مِنْ  
الْقِرَاءَةِ وَالْكِتَابَةِ بَدَأَ بِكِتَابَةِ جُزْءٍ  
مِنَ الْقُرْآنِ

(He would begin with the letters of the alphabet) when the boy knew how to read and write a little, he began copying a part of the Koran.  
Hus. (Br.) 86,28

حَتَّى إِذَا كَانَ الْعَصْرُ أَقْبَلَ عَلَيْهِ  
أَصْحَابُهُ مِرْفَاقَهُ مُنْصَرَفَهُمْ مِنَ الْكِتَابِ

In the afternoon his friends and comrades went to [see] him on their departure from school.  
Hus. ayy. I, 63,5

The perfect may also be nonpreterital:

فَسَيَعُودُ أَخُوهُ الْأَزْهَرِيُّ مِنْ  
الْقَاهِرَةِ بَعْدَ أَيَّامٍ حَتَّى إِذَا قَضَى  
إِجَارَتَهُ اسْتَصْحَبَهُ إِلَى الْأَزْهَرِ

For his brother, the Azhari, was coming back from Cairo in a few days and, when he ended his vacation, he would take him along to al-Azhar.  
Hus. ayy. I, 64,5

سَتَحْضُرُ دَرْسًا لَيْسَ لَكَ وَإِنَّمَا هُوَ  
لِي حَتَّى إِذَا فَرَغْنَا مِنْ هَذَا الدَّرْسِ  
نَهَبْتُ بِكَ إِلَى الْأَزْهَرِ

You will attend a lesson that is not meant for you but just for me; then, when we shall have finished the lesson, I shall take you to al-Azhar. Hus. ayy. I, 142,1

Some authors expand these compound particles by adding an adverbial مَا with the resulting form حَتَّى إِذَا مَا which has the same meaning as that above:

كَأَنَّهُمْ لَمْ يَصَدِّقُوا أَنَّ فَتَى مِثْلِي  
يَقِفُ بَيْنَهُمْ وَيَتَكَلَّمُ مَجَاسِرًا بِمِثْلِ  
هَذَا الْكَلَامِ حَتَّى إِذَا مَا أَنْتَهَيْتُ  
اقْتَرَبَ أَحَدُهُمْ وَقَالَ —

as if they could not believe that a young man such as I could stand before them and dare to speak as I did; when I had finished, one of them approached me and said....  
Gibr. I, 167,10

خَرَجَتْ مَرْيَمُ مِنَ الْبَيْتِ مُتَّبِعَةً أَثَرِ  
أَقْدَامِ وَالِدَتِهَا مُرْتَعِشَةً مِنَ الْبَرْدِ  
وَالْخَوْفِ حَتَّى إِذَا مَا بَلَغَتْ الْمَكَانَ  
رَأَتْ الشَّابَّ الْمَلْقَى بِلا حَرَكَ عَلَى  
الثلجِ تَاهَوَتْ وَهَرَجَتْ

Miryam went out of the house following her mother's tracks, shivering from cold and fear; when she reached the spot and saw the youth stretched out on the snow, motionless, she moaned and cried out.  
Gibr. I, 158,5

حَمَلَتِ الرَّائِيانِ الْفَتَى وَالْأَرْيَاحُ  
الشَّدِيدَةُ تَصُدُّهُمَا وَالثَّلْجُ تَتَمَسَّكُ  
بِأَقْدَامِهِمَا حَتَّى إِذَا مَا بَلَغْنَا بِهِ  
الْكُوْحِ أَلْقَيْنَاهُ بِجَانِبِ الْمَوْقِدِ

The two women carried the youth, while the strong winds fought and the snow clung to their feet; when they reached the hut with him, they laid him down by the fireplace.  
Gibr. I, 158,10

H The frequent use of حَتَّى before different conjunctions or adverbial expressions developed from its meaning as an emphatic particle used to amplify the validity of the verbal action in the main clause: "to the point of....," "to such an extent that....," "so that...." It is especially common when the subordinate clause it introduces is presented as a progression or the effect of a progression of the verbal action expressed by the main clause. In such constructions, حَتَّى has an adverbial function (also see Vol. II, § 125):

لَا بَدَّ مِنْ أَنْ أَقْبِضَ عَلَيْهِ وَلَوْ فِي  
آخِرِ الْمَعْمُورَةِ حَتَّى وَإِنْ كَلَّفَنِي الْأَمْرُ  
كُلَّ مَا أَمْلِكُ

I must get hold of him, even if I have to go to the ends of the world and even if I have to spend everything I own.  
Nu'. liq. 34,14

حَتَّى كَأَنَّ الْغُرْفَةَ دُكَّانُ زَهَّارٍ  
مِنَ الطَّبَقَةِ الْأُولَى

as if the room were an exclusive florist's shop.  
Nu'. liq. 36,4

ظَلَّ عَلَى صِدَاقَتِهِمَا حَتَّى بَعْدَ أَنْ  
فَرَّقَ بَيْنَهُمَا الْعَمَلُ

They remained good friends even after work caused them to separate.  
Mah. zuq. 41,9

وَأَيُّ وَالِدٍ لَا يَشْقُ عَلَيْهِ فِرَاقُ ابْنَتِهِ  
حَتَّى لَوْ كَانَتْ ذَاهِبَةً إِلَى بَيْتِ  
جَارِهِ أَوْ إِلَى قَصْرِ مُلِكٍ؟

What parent will not  
grieve when his daughter  
leaves, even if she should  
only be going to his  
neighbor's house or to  
a king's palace?  
Gibr. II, 41, 8

نَزَلَتْ عَنْهُ الْحُمَّى لَكَانَ الدَّوَاءُ الَّذِي  
سَقَاهُ أَهْلُهُ قَدْ فَعَلَ فَعَلَهُ

The fever abated, as if  
the medicine which his  
family had let him drink  
had had its effect.  
Hai. sir. 502, 16

I When used adverbially to express the progression  
and limit of the validity of the verb in the main  
clause, **حَتَّى** may introduce any part of the sentence,  
usually a nominal one, without any governing function:

أَوَلَمْ يَعُدْ حَتَّى الْعَبْدِ الَّذِي  
رَافَقَهُ؟

Hasn't even the slave who  
went with him returned  
yet? Hak. ahl. 84, 13

وَلَا يَعْرِفُ حَتَّى مِنْ أَيْنَ يَأْتِي  
هَذَا الصَّوْتُ

He did not even know where  
this voice came from.  
Hus. ayy. II, 36, 17

سَمِعْتُ حَتَّى الْعَبِيدَ يَشْكُونَ

I heard even the servants  
complaining.  
Raih. mul. 66, 17

Note the following construction:

إِنَّهُ شَابٌ فَقِيرٌ حَتَّى السَّجَائِرُ لَا  
يَدْخُنُهَا

He is poor; he doesn't  
even smoke cigarettes.  
Mah. qah. 21, 20

and may also introduce a complete sentence:

حَتَّى أَبُو بَكْرٍ الَّذِي — قَدْ بَقِيَ لَا  
يَعْرِفُ مِنَ الْأَمْرِ إِلَّا قَلِيلًا

even Abu Bakr, who...,  
knew only very little  
of this matter.  
Hai. sir. 210, 9

حَتَّى الشُّيُوعِيَّةُ نَفْسَهَا لَمْ تَكُنْ  
دَوْلَةً جَدِيدَةً

Even the Communist State  
itself was not a new one.  
Hus. (Br. II) 77, 11

and a subordinate clause:

لَمْ يَكُنِ الْوَسْطُ الرَّيفِيُّ الَّذِي  
أَجْبَرْنَا إِلَى تَكْلِيزٍ عَلَى أَنْ نَعِيشَ فِيهِ  
— وَالَّذِي أَخَذْنَا بِقِيَمِهِ حَتَّى حِينٍ  
كُنَّا نَعِيشُ فِي الْمَدِينَةِ —  
حَتَّى إِذَا كَانَ شَوْقِي وَالْجَارِمُ  
مُتَافِقَيْنِ فَمَا شَأْنُ هَذَا بِالْأَدَبِ؟

the rural milieu where  
the British forced us to  
live...and whose values  
we accepted even when  
living in the city....  
Musa adab. 182, 2

so that if Shauqi and  
al-Jarim were hypocritical,  
what would that have to  
do with literature?  
Musa adab. 48, 3

هَذَا اقْتِرَاحٌ جَمِيلٌ وَأَنَا أَقْبِلُهُ حَتَّى  
وَلَوْ كُنَّا نَجْهَلُ هَذَا الْكَاتِبَ الَّذِي  
سَنَقْرَأُ تَرْجَمَتَهُ

This is a good suggestion  
and I support it even if  
we do not know the writer  
whose translation we will  
be reading.  
Musa adab. 48, 15

J Usually, however, a complete sentence after **حَتَّى**  
in this type of adverbial-connective function is used  
as a noun clause introduced by **إِنَّ** or **أَنَّ**.<sup>8</sup>

Since **حَتَّى**, as connective adverb, has no governing  
function on either the noun or the sentence following  
it, the use of **إِنَّ** and **أَنَّ** should actually be deter-  
mined by the relationship of the noun clause to the  
preceding sentence; if it is a subordinating one,  
then **أَنَّ** should be used; **إِنَّ** should be employed only  
when there is a coordination. In modern Arabic, how-  
ever, there seems to be no clear distinction between  
either case, and both particles are used indiscri-  
minately. Thus, the following are found with **أَنَّ**:<sup>9</sup>

إِنَّ الْقُبْلَةَ شَرِيفَةٌ يَا سَيِّدَتِي حَتَّى  
أَنْ مَلِكَةَ فَرَنْسَا لَمْ تَبْخُلْ بِهَا عَلَى  
نَيْبِلٍ مِنْ نُبَلَاءِ الْإِنْكِلِيزِ

A kiss is a noble thing,  
My Lady! Even the Queen  
of France has not denied  
them to some English noble-  
men. Manf. sha'. 185, 16

8. On the use of **حَتَّى** in classical Arabic to introduce  
a noun clause, see Reck., *Synt. Verh.*, p. 672.

9. We are only taking into consideration those cases  
in which the printed text includes the hamza.



لَقَدْ قَضَيْتُ حَيَاتِي كُلَّهَا مَحْرُومًا  
لَدَى عَطْفِ الْمَرْأَةِ وَحَنَانِهَا حَتَّى  
أَنَّ أُمِّي كَمَا حَدَّثُونِي لَمْ تَكُنْ  
تَسْتَطِيعُ أَنْ تَرَانِي جَمِيلًا

All my life I was forbidden the bliss of woman's affection and tenderness. Even my mother, as I have been told, could not find me handsome.

Manf. sha'. 281,11

بَعْضُ مِنَ الْقُرَّاءِ كَانُوا مُسْرِفِينَ فِي  
إِطْرَائِهِمْ وَأَعْجَابِهِمْ حَتَّى أَنَّهُمْ لَمْ  
يَقْنَعُوا بِالْبَرِيدِ فَأَخْتَارُوا التِّلْفَرَفَافَ

Some readers have been so exaggerated in their praise and acclaim that they were not satisfied with [writing by] mail but preferred to send a telegram.

Musa adab. 46,3

(أَنَّ) اِنْتِشَارَ الدِّينِ الْإِسْلَامِيِّ فِي  
بَعْضِ الْأَقْطَارِ قَدْ تَمَّ بَعْدَ أَنْ —  
حَتَّى أَنَّ هَذَا الْإِنْتِشَارَ جَرَى فِي  
بَعْضِ الْأَقْطَارِ بِصُورَةٍ مُسْتَقِلَّةٍ عَنْ تَأْثِيرِ  
الْأَسْلَاطِ السِّيَاسِيَّةِ

[That the spread of the Muslim religion in several countries was completed after...] [Its] diffusion even occurred in some countries in a form independent of political influence.

Hus. (Br. II) 78,9

and with إِنَّ :

كُنْتُ أَقُولُ إِنَّ الظَّلَامَ فِي تِلْكَ  
السَّاعَةِ كَانَ جَدًّا حَتَّى إِنَّ الْمَرْءَ لَا  
يَسْتَطِيعُ أَنْ يَنْظُرَ إِلَى أْبَعْدَ مَا  
تَحْتَ قَدَمَيْهِ

I was telling [them] that now it is pitch-black, so much so that no one can see any farther than under his own feet.

Manf. sha'. 129,1

فَاتَلَ قِتَالًا شَدِيدًا وَأَبْلَى بَلَاءً  
مَنْقَطَعَ النَّظِيرِ حَتَّى إِنَّهُ لَمْ يَقْتُلْ  
إِلَّا بَعْدَ أَنْ ضُرِبَ سِتْعِينَ ضَرْبَةً  
وَحَتَّى إِنَّهُ لَمْ يَعْرِفْ أَحَدًا إِلَّا أُخْتَهُ  
عَرَفَتْهُ مِنْ بَنَانِهِ

He fought courageously and proved himself matchlessly brave, so much so that he was killed only after having received sixty blows and his sister alone could recognize him from the tips of his fingers. Hai. sir. 299,16

كَانُوا يَسْمَعُونَ ذَلِكَ مِنْهُ وَيَضْحَكُونَ  
لَهُ حَتَّى إِنَّ جُنُوبَهُمْ لَتَكَادُ تَنْقَدُ  
مِنَ الضَّحِكِ

They listened to this from him and laughed so much that they almost burst with laughter. Hus. ayy. II, 47,9

حَمَلْتُ مَعِيَ إِلَى وَلَدِي مِنَ الْهَدَايَا  
مَا سَرَّ بِهِ سُرُورًا حَتَّى إِنَّهُ قَالَ —

I brought with me some gifts for my son which made him so happy that he exclaimed.... Hak. ahl. 62,9

## § 214 INDIRECT QUESTIONS

A A question is most often expressed as an independent (interrogative) proposition following verbs of oral communication such as "to say," "to ask," and the like. Very frequently, however, the question is not considered as actually being independent, but becomes incorporated into the preceding statement. The content of the interrogative proposition is not directed at any person in particular but is only given as the content of the oral expression and is thus found primarily after the same verbs used for the direct question: قَالَ, "to say," سَأَلَ, "to ask," etc. but also with other verbs related in meaning such as "to wish to know if (whether)," "not to know if (whether)," etc., and even with verbs expressing doubt "to be uncertain if (whether)."

English, along with other European languages, has developed special constructions that essentially differentiate between both types of questions, either in word order (e.g., *He asked me, "Where have you been?"* for the direct question, and *He asked me where I had been* for the indirect) or, with particles that introduce the indirect question (*He asked me, "Has he come back?"* as the direct question and *He asked me if (whether) he had come back,* for the indirect).

Arabic has not developed special constructions for this second kind of question, the only definite distinction between both being the use of the second person for the direct question and the third for the indirect, e.g., سَأَلَهُ إِلَى أَيْنَ تَذْهَبُ? , *He asked him, "Where are you going?"* for the direct question, but

سَأَلَهُ إِلَى أَيْنَ يَذْهَبُ , He asked him where he was going, for the indirect.

There is, consequently, no special distinction between both in the frequent cases of narrative dealing with a third person:

قُلْ لِي مَنْ هِيَ؟ Tell me who she is [or, "Who is she?"].  
Manf. sha'. 29,7

قُلْ لِي فِي أَيِّ مَكَانٍ هُوَ؟ Tell me where it is [or, "Where is it?"].  
Manf. sha'. 55,12

اُنْظُرْ يَا غَالِيَّاسُ مَا آخَبَ؟ Ghalyas, [go to] see what is happening [or, "What is happening?"].  
Hak. ahl. 53,8

The presence of a question mark is not a reliable indication of the nature of the question, since many authors (or editors) use it for both kinds indiscriminately:

تَلَقَّاهُ صَاحِبَهُ الصَّبِيِّ يَسْأَلُهُ هَلْ لَقِيَ الْخَادِمَ؟ وَهَلْ طَلَبَ إِلَيْهِ الْغَصَا؟ His friend, the boy, went to him asking him whether he had met the servant and whether he had asked him for his staff.  
Hus. ayy. I,103,6

وَلَا أَدْرِي مَا اللَّهُ صَانِعٌ بِي بَعْدَ الْيَوْمِ؟ I don't know what God will do with me after today.  
Manf. sha'. 151,17

while others, at times, avoid the use of the question mark with indirect questions:

يَسْأَلُونَهُ مَا الَّذِي جَاءَ بِهِ asking him what had brought him [there].  
Hai. sir. 369,9

بَدَأُوا يَسْأَلُونَ فِي الْغَنِيْفَةِ لِمَنْ تَكُونُ They began asking each other to whom the booty should go.  
Hai. sir. 268,14

وَقَفَ يَفْكُرُ مَاذَا عَسَاهُ يَصْنَعُ He stopped to think what he could do.  
Hai. sir. 367,18

B Thus, an indirect question may be introduced without any structural change in the interrogative construction (see Vol. I, § 39):

a) by any interrogative particle:

سَأَلَهُ هَلْ قَدْ رَأَى أَحَدًا؟ He asked him whether he had seen anyone.  
Hai. sir. 260,5

أَنْتَ تَسْأَلُ عَنْ حَمَامِكَ وَهَلْ مَائُهُ سَاخِنٌ؟ You ask about your bath, whether its water is warm.  
Hai. sir. 69,23

سَأَلَهَا أَعِنْدَهَا ضِيَاءَةٌ مِنْ طَعَامٍ أَوْ شَرَابٍ؟ He asked her whether she had some food to offer him. Hai. sir. 89,21

b) or by an interrogative adverb or adverbial particle:

أَلَا تَعْرِفُ كَمْ عَمْرُهُ؟ Don't you know how old he is? Hak. ahl. 136,9

لَسْتُ أَدْرِي كَيْفَ كَانَ يَسَعَى I don't know what its title was.  
Hus. ayy. I,97,7

لَا أَدْرِي مِنْ أَيْنَ جَاءَ not knowing where he had come from.  
Hus. 'ala. II,198,6

لَا يَدْرِي مَتَى يَعْلَمَانِ He did not know when they would learn [about it].  
Mah. qah. 112,7

أُرِيدُ آلَانَ أَنْ أَعْرِفَ مِنْكَ أَيْنَ بَيْتِي؟ I want you to tell me now where my house is.  
Hak. ahl. 66,7

لَا أَدْرِي كَمْ طَالَ وَقُوفِي هُنَاكَ I don't know how long I have been standing here.  
S. Din (Br.) 64,26

اللَّهُ وَحْدَهُ يَعْلَمُ كَمْ تَعَذَّبْتُ  
God only knows how much I  
suffered.  
Mah. zuq. 258,5

e) or by an interrogative pronoun:

مَا أَعْلَمُ أَيُّنَا الْأَسْنَى  
I don't know which one  
of us is the oldest.  
Nu'. liq. 70,17

يَسْأَلُ نَفْسَهُ أَيَّ شَيْءٍ رَأَى؟  
asking himself what [it  
was that] he had seen.  
Hai. sir. 133,10

سَأَلُوهُ لِمَ رَغِبَ عَنْ أَسْمَاءِ آبَائِهِ؟  
They asked him why he  
had preferred [it] to  
the name of his ancestors.  
Hai. sir. 109,12

سَأَلَهُمْ مَا عَسَاهُ يَفْعَلُ لِتَرْضَى  
الْآلِهَةَ؟  
He asked them what he  
could do to please the  
deities.  
Hai. sir. 100,11

سَأَلَهَا مَا بَالُهَا؟  
He asked her what the  
matter was with her.  
Manf. sha'. 152,17

لَسْتُ أَدْرِي فِيمَ كُلُّ هَذَا  
الْإِهْتِمَامِ؟  
I don't know why he is  
so anxious.  
Hak. sul. 59,9

Of special interest are some indirect questions introduced by the interrogative pronouns مَنْ and مَا, which frequently become equivalent to pronominal relative construction (see Vol. III, p. 170ff.):

لَكِنَّهُ لَمْ يَدْرِ مَاذَا يَقُولُ  
but he did not know what  
to say.  
Mah. qah. 133,7

لَمْ تَدْرِ الْآخَرَى بِمَاذَا تُجِيبُ  
The other did not know  
what to answer.  
Mah. zuq. 29,12

وَلَا يَعْلَمُ مَا آلَذَى أَضْحَكَهَا وَلَا  
مَا آلَذَى أَبْكَأَهَا  
without knowing what [it  
was that] made her laugh  
and cry. Manf. mag. 18,10

صَمَتَتْ لَا تَدْرِي مَاذَا تَقُولُ  
She kept silent, not  
knowing what to say.  
Mah. qah. 144,9

أَتَدْرِي مَاذَا أَصْنَعُ؟  
You know what I'll do?  
Raf. wah. I, 92,10

Note the use of the interrogative in the following:

أَتَدْرِي لِمَاذَا؟  
Don't you know why?  
Hak. sul. 20,24

لَسْتُ أَدْرِي لِمَاذَا؟  
I don't know why.  
Hak. ahl. 110,12

C Correlative and alternative interrogative constructions are also often used as indirect questions:

لَا أَعْلَمُ هَلْ سَقَطْتُ فِي كَوْكَبِ  
الْأَرْضِ أَمْ فِي كَوْكَبِ آخَرَ غَيْرِهِ  
I do not know whether I  
fell on the planet Earth  
or on another one.  
Manf. sha'. 193,12

مَا يَدْرِي أَيُّصَدِّقُ أَمْ يَكْذِبُ  
without knowing whether  
to believe or disbelieve.  
Hai. sir. 358,19

لَا يَعْلَمُ أَخْيَالًا يَرَى أَمْ حَقِيقَةً؟  
without knowing whether  
he was seeing an illusion  
or reality.  
Manf. mag. 153,9

وَلَا نَدْرِي أَنْصَدِّقُ الْكِتَابَ أَمْ  
الْجَرِيدَةَ  
And we don't know whether  
we should believe the  
letter or the newspaper.  
Raih. mul. 63,15

وَلَكِنْ أَتَدْرِي أَيُّنَا السَّاحِرُ أَهْوَى  
أَنَا أَمْ الشَّابَّابَةُ أَمْ شَهْلَبَةُ أَمْ  
مَهْلَبَةُ  
But, do you know which  
one of us is the magician  
—I, myself, the flute,  
or Shahlaba and Mahlaba?  
Nu'. liq. 76,16

D The conditional particle إِنْ, "if," may at times be used to introduce a simple or a correlative indirect question (see Vol. III, p. 319f.):

- قُولِي إِنَّ هَذَا صَحِيحٌ Tell me whether this is true. Hak. sheh. 67,15
- وَلَمْ يَكُنْ مَأْمُونٌ رِضْوَانٌ يَدْرِي إِنْ كَانَ يَبْعَثُ إِلَى قَوْسَا أَمْ يَبْقَى فِي مَضَرٍ Ma'mun Ridwan did not know whether he would be sent to France or would remain in Egypt. Mah. qah. 79,15

E The (simple or correlative) indirect question quite often assumes, in the main clause, the syntactical function of an accusative:

- أَنْظُرْ هَلْ يَسْتَطِيعُ صَاحِبُ مِثْلِ هَذَا الْوَجْهِ الْبَشِيعِ الدَّيْمِ أَنْ يَحْيَا Think whether the owner of such an ugly, hideous face can live. Manf. sha'. 66,6
- وَلَكِنْ أَتَدْرِي أَيُّنَا السَّاحِرُ But do you know which one of us is the magician? Nu'. liq. 76,16
- لَسْتُ أَتَدْرِي كَيْفَ كَانَ يَسْقَى I don't know what its title was. Hus. ayy. I,97,7

and also as the second accusative:

- سَأَلَهَا مَا بَالُهَا؟ They asked her how she was. Manf. mag. 109,11
- يَسْأَلُ نَفْسَهُ أَيَّ شَيْءٍ رَأَى؟ asking himself what [it was that] he had seen. Hai. sir. 133,10
- سَأَلَهُ هَلْ قَدْ رَأَى أَحَدًا؟ He asked him whether he had seen anyone. Hai. sir. 260,5

or as a determinative apposition (see Vol. III, p. 65):

- اِخْتَلَفَ مُؤَرِّخُو السِّيَرَةِ فِي تَحْرِيمِ الْخَمْرِ مَتَى كَانَ [Mohammed's] biographers disagree about when wine was prohibited. Hai. sir. 380,21
- يُقْتَشُونَ عَنْ صَاحِبِ الصَّوْتِ أَيْنَ مَكَانُهُ؟ looking for the place where the owner of this voice could be. Manf. sha'. 37,9

- لَا أَتَدْرِي كَمْ طَالَ وَقُوفِي هُنَاكَ الْحِظَّةُ أَمْ سَاعَةٌ I don't know how long I have been standing here, whether [it has been] a moment or an hour. S. Din (Br.) 64,26
- وَكَذَلِكَ اِخْتَلَفَ فِي الْوَقْتِ الَّذِي وُلِدَ فِيهِ أَنْهَارًا كَانَ أَمْ لَيْلًا Likewise, there is a disagreement over the time when he was born, whether it was during the day or at night. Hai. sir. 109,8
- لَا أَتَدْرِي مِنْ أَيْنَ جَاءَ أَنْجَمٌ مِنَ الْأَرْضِ أَمْ هَبَطَ مِنَ السَّمَاءِ I do not know from whence he came, whether he rose from the earth or descended from heaven. Hus. 'ala. II,198,6
- وَقَدْ رَأَيْتَ الْيَهُودَ كَيْفَ أَحْسَنُوا أَسْتَقْبَالَهُ أَمَلًا — You have seen how well the Jews received him, hoping.... Hai. sir. 224,13
- بَدَأُوا يَتَسَاءَلُونَ فِي الْغَنِيمَةِ لِمَنْ تَكُونُ They began asking each other to whom the booty should go. Hai. sir. 268,14

or in the genitive case after a preposition:

- أَخْبِرْنِي بِمَا كَانَ وَمَتَى وَكَيْفَ كَانَ Tell me what happened and when and how it happened. Nu'. liq. 26,3
- عَجِبْتُ إِلَى كَيْفَ أَتَيْتُ أَنْتَسَلَمْتُ لِأَرَادَتِهِ بِمِثْلِ تِلْكَ السَّهُولَةِ I wondered how I could have submitted myself to his will with such ease. Nu'. liq. 23,3

F Very frequently, an alternative indirect interrogative construction functions as a subject of a nominal sentence following سَوَاءٌ, "equal," as its predicate:



سَوَاءٌ لَدَيَّ أَقْرَأْتُ كِتَابِي هَذَا أَمْ  
مَزَّقْتَهُ

It doesn't matter to me  
whether you read my let-  
ter or tear it up.  
Mah. qah. 3,2

سَوَاءٌ أَكَانَ الْإِيمَانُ كَمَا تَقُولُ  
أَمْ غَيْرُهُ

It makes no difference  
whether or not faith is  
as you say [it is].  
Hak. ahl. 66,6

سَوَاءٌ أَكَانَتْ هَذِهِ الْقَوَانِينُ  
التَّشْرِيعِيَّةُ مُطَابِقَةً لِرُوحِ الدِّينِ أَمْ  
مُخَالِفَةً

It doesn't matter whether  
these laws were in con-  
formity with or contrary  
to the spirit of religion.  
Sa'. (Zy.) 6,31

سَوَاءٌ أَصَحَّتِ الْأُولَى أَمْ الْآخَرَى  
مِنْ هَاتَيْنِ الرِّوَايَتَيْنِ

It makes no difference  
whether the first or the  
second of these two ac-  
counts is correct.  
Hai. sir. 126,13

سَوَاءٌ أَتَوَقَّعْتَ أَمْ لَمْ تَتَوَقَّعْ

It makes no difference  
whether or not you ex-  
pected [it].  
Manf. mag. 153,17

Hence, سَوَاءٌ becomes incorporated into the alternative interrogative, which loses the interrogative particle of the first member. سَوَاءٌ in this construction is in the adverbial accusative:

(جِيلٌ جَدِيدٌ) يَحْمِلُ مَعَ ذَلِكَ  
خَصَائِصَ الْأُمِّ الْمُخْتَلِفَةِ الَّتِي  
يَتَكَوَّنُ مِنْهَا دَمُهُ سَوَاءٌ كَانَتْ  
خَصَائِصَ جَسْمِيَّةٍ أَوْ عَقْلِيَّةٍ أَوْ خَلْقِيَّةٍ  
أَوْ رُوحِيَّةٍ

[A new generation] pos-  
sessing, in addition, the  
characteristics of the  
different peoples from  
whose blood it was formed,  
no matter whether they  
were physical or intel-  
lectual, moral or spir-  
itual characteristics.  
Amin duh. I,2,6

# § 215 SYNDETICAL NOUN CLAUSES

A subordinate noun clause is very frequently intro-  
duced by the particles **أَنَّ** and **أَنَّ**. They belong to  
the group called **إِنَّ وَأَخَوَاتُهَا**, 'inna and its sisters,'  
by Arab grammarians who have been aware of their  
common origin. As we have stated (see Vol. I, § 109),<sup>10</sup>  
both particles originally had a demonstrative-inter-  
jectional character with no function other than that  
of directing the mind of the listener toward the state-  
ment they introduce. The two, however, early lost  
their interjectional quality completely and are now  
used exclusively as introductory particles for a noun  
clause.

On the other hand, both have also been completely  
incorporated into compounds to such an extent that  
they can only fulfill their syntactical function  
within it; that is to say, that they are never used  
in the very beginning of the compound but must fol-  
low a part or parts of it.

The main difference between both particles is seen  
in the fact that **أَنَّ** governs a noun in the accusative  
case and therefore has a much closer relationship  
with the statement it introduces (Vol. II, § 112).

**أَنَّ**, on the contrary, is much freer in its attachment  
to the statement, and only in the case of introducing  
the imperfect of a verb will it specifically take on  
a governing function, namely, that of requiring the  
verb in the subjunctive (see Vol. I, § 25).

Any attempt to present the different uses of the  
particles will have to account for two different  
aspects of their usage. First, the function of the  
particles in the subordinate noun clause, for the use  
of one or the other will determine the syntactical  
structure of the statement it introduces. Second,  
their function in the compound, for in frequent cases  
they cannot be used indiscriminately, and the utili-  
zation of one of the two may be obligatory or the  
basic meaning intended by the construction will be  
affected.

Although modern Arabic has a definite tendency to-  
ward a more systematic and consistent employment of  
these particles, it has by no means reached the point  
where a simple explanation of their usage is possible.

10. Also see Brock., *Grund.*, II, p. 602.

§ 216 GENERAL REMARKS ON THE USE OF **أَنَّ** AND **أَنْ**

It may be of interest to present as an introductory note the fact that among the numerous rules commonly given to determine the use of these particles, only the following can be accepted as having general value:

a) Because of their having been incorporated into a compound, neither of the particles can be used in the very beginning of a sentence but will have to follow a part or parts of the compound.

b) In some cases, the particles have lost their attachment to the compound because of a closer attraction to a particular preposition or adverbial. In such instances, the noun clause with the particles introducing it may be placed in the very beginning, therefore preceding the main clause. Such compounds have always developed with one or the other particle, with which it will always have to be used, influencing accordingly the nature of the sentence following it.

With regard to the use of either one of the particles, the following may be stated:

a) **أَنَّ** cannot be used immediately before an imperfect indicative; the particle, when preceding the imperfect, governs the verb in the subjunctive mood and the subjunctive presents the action as still being future in relation to that of the main clause.

b) **أَنْ** cannot be used immediately preceding a verb. Before a nominal sentence, it governs a noun or its equivalent, which will be (either actually or virtually) in the accusative case.

A verbal sentence can only be used after **أَنْ** when the governing action of the particle has been satisfied by inverting the word order of the subject, by presenting a noun as an anacoluthon (see Vol. II, § 180), or by adding, after the particle, a suffixed pronoun functioning as a "pronoun of general reference" (**ضَمِيرُ الشَّانِ**, "the pronoun of fact," see Vol. II, § 109 and 112).

As to their function within a compound, we may say that:

a) only when the verb in the noun clause is in the imperfect is there a noticeable influence on the part of the main clause as to the choice of the particle introducing the noun clause.

b) **أَنْ** always implies a statement of fact.

c) after verbs that present their objects as something striven for or simply as a possibility or capability of a future action, only **أَنْ** will be used.

§ 217 **أَنْ**

A As we have stated above in the introduction, **أَنْ** has a looser connection with the statement it introduces than **أَنَّ** and it can be used whenever the other particle is not allowed for structural reasons (see *b* above) as long as it does not conflict with its own syntactical restriction (as presented in *a* above). Thus, for example, **أَنْ** usually introduces a verbal sentence with normal word order, with the verb as a rule, immediately following the particle (see also Vol. I, § 25).

B The verb after **أَنْ**, when the action is considered as being concluded and thus in the past, will be in the perfect tense:

أَنْتُمَا الْبَقِيَّةُ الْبَاقِيَةُ بَعْدَ أَنْ  
مَضَى كُلُّ شَيْءٍ كَعَلَمٍ

You are the only thing left [to me] after everything has gone like a dream. Hak. ahl. 79,14

ثُمَّ لَمْ يَلَيْكْ أَنْ نَسِيَ هَذَا كُلَّهُ

Then it did not take long till he had forgotten everything. Hus. ayy. I, 38,12

لَمْ يَسْبِقْ لَهُ أَنْ دَخَلَ بَيْتًا  
كَهَذَا الْبَيْتِ

He had never before entered a house like this one. Mah. qah. 54,22

كَانَ أَثَرُ ذَلِكَ أَنْ ذَهَبَ سَعْدٌ  
إِلَى قَوْمِهِ

A consequence of this was that Sa'd went to his people. Hai. sir. 216,13

The perfect is frequently preceded by the particle **قَدْ** :

أَنْ قَدْ سَمِعَ اللَّهُ لَهَا وَلِزَوْجِهَا  
وَأَنْ قَدْ أَخَذَتِ الْأُزْمَةُ تَنَحُّلًا  
that God had listened to  
her and to her husband,  
and that the crisis had  
begun to pass.  
Hus. ayy. I, 123, 9

حِينَ عَرَفَا أَنْ قَدْ سَكَنَ النَّاسُ  
عَنْهُمَا —  
When they knew that the  
people had stopped looking  
for them....  
Hai. sir. 213, 16

عَرَفَ أَنْ قَدْ بَزَغَ الْفَجْرُ  
He knew that dawn was  
near. Hus. ayy. I, 9, 8

ظَنَّ الْفَيْكُونَتُ أَنْ قَدْ عَرَضَ لَهُ  
عَارِضٌ  
The Viscount thought that  
something fatal had hap-  
pened to him.  
Manf. sha'. 55, 8

C When the verbal action of the noun clause is presented as something future in relation to the main statement —thus as something still to happen and not as a direct statement of a fact— **أَنْ** will be used governing the subjunctive, e.g.,

a) after verbs or expressions signifying an activity of will that thus present the noun clause as something intended, wished, or striven for<sup>11</sup>:

وَهُوَ يَنْتَظِرُ أَنْ تَدُورَ بِهِ الْأَرْضُ  
while he was expecting  
that everything would  
turn around him.  
Hus. ayy. I, 103, 2

شَاءَتْ الْأَقْدَارُ أَنْ يَكُونَ بَعْدَئِذٍ  
رَفِيقِي فِي السَّفَرِ  
Destiny wanted him to be  
my companion later on in  
the trip. Raih. mul. 25, 18

11. **أَنْ** with the subjunctive, usually introducing the object, may have a meaning equivalent to a final clause; this is especially true with verbs that are only secondarily transitive:

قَدْ أَتَجَّهُ إِلَى اللَّهِ بِكُلِّ رُوحِهِ أَنْ  
يَهْدِيَ قَوْمَهُ  
He prayed to God with his  
whole heart for Him to guide  
his people. Hai. sir. 132, 16

مَاذَا تُرِيدُنِي أَنْ أَفْعَلَ؟  
What do you want me to  
do? Mah. zuq. 46, 2

طَلَبَ الصِّدِّيقُ أَنْ يَصْحَبَهُ فِي  
هِجْرَتِهِ  
al-Siddiq asked to ac-  
company him in his exodus.  
Hai. sir. 210, 13

هَلْ لَكَ أَنْ تَهْدِيَنِي؟  
Will you lead me?  
Gibr. I, 77, 13

رَغِبَ فِي أَنْ يَظْفَرَ بِهَا رَغْبَةً  
شَدِيدَةً  
He longed so much to get  
hold of it.  
Hus. ayy. I, 101, 2

أَثَرَ أَنْ يَنْتَظِرَ تَصْدِيقَ الْآيَامِ  
He preferred to wait for  
time to confirm [it].  
Hus. ayy. I, 138, 7

أُحِبُّ أَنْ أَسْأَلَ طَهَ حُسَيْنَ  
I would like to ask Taha  
Husain. Musa adab 13, 3

أَرْجُو أَنْ تَظَلَّ فِي رَأْسِي طَوِيلًا  
I hope it [wisdom] remains  
in my head a long time.  
Hak. sul. 24, 3

b) after verbs expressing a command:

أَمَرَ أَصْحَابَهُ أَنْ يَلْحَقُوا الْأَنْصَارَ  
بِثَرْبِ  
He ordered his companions  
to join the Ansar in  
Yathrib. Hai. sir. 208, 3

c) after verbs that express a possibility or capability of accomplishing an action, and also their opposites:

لَا يَسْتَطِيعُ أَنْ يَذْكُرَ مِنْ هَذَا  
الْيَوْمِ وَقْتًا بَعِيْنَهُ  
He could not remember the  
exact time of the day.  
Hus. ayy. I, 3, 2

وَلَكِنْ مَاذَا بِيَدِهِ أَنْ يَفْعَلَ؟  
But what could he do?  
Mah. qah. 126, 12

وَلَا يُمْكِنُ أَنْ يَفْهَمُوا مَنْ نَحْنُ  
It is impossible for them  
to understand who we are.  
Hak. ahl. 69, 8

لَمْ يَكُنْ مِنَ الْمُمَكِنِ أَنْ يَظَلَّ  
زَوَاجُهُ سِرًّا  
It was not possible for  
his marriage to be still  
secret. Mah. qah. 153, 2

d) in expressions signifying necessity or obligation:

وَكَانَ لَا بُدَّ أَنْ تُضَعَ تِلْكَ  
الْمَسَائِلُ مَوْضِعَ الدَّرْسِ

It was necessary that these problems be submitted for study.  
Khal. (Br.II) 6,23

كَثِيرًا مِمَّا يَنْبَغِي أَنْ يَعْلَمَهُ

much of what he needed to know. Hus. ayy. I,50,2

وَلَكِنَّ لَكَ قَدْرًا يَجِبُ أَنْ يُحْفَظَ  
وَمَنْزِلَةً يَجِبُ أَنْ تُصَانَ

But you have a rank and a dignity that must be maintained and upheld.  
Hak. sul. 46,3

e) in expressions signifying the acceptance of a proposed action, as well as its opposite:

خَيْرٌ لَهَا أَنْ تَبْقَى مَكَانَهَا مِنْ أَنْ  
تَضْرِبَ فِي الصَّحْرَاءِ عَلَى غَيْرِ هُدًى

It was better for her to remain where she was than to go across the desert without a guide.  
Hai. sir. 356,12

كَانَ طَبِيعِيًّا بَعْدَ ذَلِكَ أَنْ —

It was natural, after this, that....  
Amin duh. III,24,12

أَنَّ عَلِيًّا أَوْلَى النَّاسِ بِأَنْ يَكُونَ  
خَلِيفَةً

that 'Ali was the most entitled to become Caliph of the Muslims.  
Amin duh. III,5,12

طَابَ لَهُ أَنْ يَخْبِطَ فِي الشَّوَارِعِ

He thought he would stroll through the streets.  
Mah. qah. 149,20

يَكْرَهُ أَنْ يَعْلَمَ آبَاؤُهُ أَنْ —

He hated to have his parents know that....  
Hus. ayy. I,151,6

وَصِرْتُ أَتَرَدَّدُ بَيْنَ أَنْ أَقْبِيَ لَهَا  
بِوَعْدِهَا أَوْ أَقْطَعَ حَبْلَ وَدِّهَا

I was hesitant whether to fulfill my promise to her or to sever the bond of her love.  
Manf. (Zy.) 30,25

f) after verbs or expressions meaning caution or a warning:

حَاشَا لِلَّهِ أَنْ —

God forbid that....  
Hak. ahl. 87,10

إِيَّاكَ أَنْ تَوَسَّوسَ لَهُ بِشَيْءٍ

Be careful not to tempt him with anything.  
Hak. (Br.) 41,10

g) after expressions of fear:

إِنِّي لَأَخَافُ أَنْ —

I do fear that....  
Raf. wah. I,114,12

وَلَا تَنْتَظِرْتُ أَنْ تَدْعُوَ الطَّبِيبَ

and she would expect to have to call the doctor.  
Hus. ayy. I,150,5

أَخْشَى أَنْ يَكُونَ الْكُتَّابُ قَسَا

I am afraid the school is harsh. Amin (Br.) 89,8

h) after expressions of wonder or surprise:

لَكِنَّ أَعْجَبَ مِنْ ذَلِكَ أَنْ يَتِمَّ لَكَ  
هَذَا كُلُّهُ فِي بَضْعَةِ أَيَّامٍ

But more surprising than this is the fact that they could accomplish all this in a few days.  
Hak. ahl. 63,4

لَمْ يَكُنْ مُسْتَفْرِبًا أَنْ يَفْسُدَ كُلُّ  
شَيْءٍ فِي عَهْدِ فَارُوقَ

It was not strange that everything became corrupt during Farouk's time.  
Musa adab. 40,1

وَلَمْ يَكُنْ عَجِيبًا أَنْ يَكُونَ الشَّاعِرُ  
الْأَوَّلُ فِي مِصْرَ —

Nor was it surprising that the first poet in Egypt was....  
Musa adab. 40,7

D أَنْ will, in general, be used with any statement or judgement about a future action, as long as it is not presented as a statement of fact:

حَسْبُكَ أَنْ تَعْلَمَ أَنْ —

It is enough for you to know that....  
Raf. wah. I,26,21



نَعْنِي بِالتَّوْلِيدِ أَنْ يَتَزَوَّجَ رَجُلٌ  
مِنْ أُمَةٍ وَأَمْرَأَةٌ مِنْ أُمَةٍ أُخْرَى

We mean by "generation" that a man from one nationality would marry a woman from another one. Amin duh. I,9,5

بَطَلَ أَنْ يَكُونُوا مَلَائِكَةً

they would stop being angels. Raf. wah. I,14,3

وَلَا تَعُودِي إِلَّا بَعْدَ أَنْ تَشْعَبِي

Don't come back till you are satisfied. Manf. sha'. 94,5

حَتَّى أَوشَكَ اللَّيْلُ أَنْ يَنْتَصِفَ

until it was almost mid-night. Mah. qah. 149,19

خَطَرَ لِي مِنْ سَاعَتِي أَنْ أُبْعَثَ  
رُسُلًا

It occurs to me now that I could send some messengers. Hak. sul. 38,12

هَذَا قَدْ أَوشَكَ أَنْ يَنْسَاهُمْ النَّاسُ  
فِي عَصْرِنَا هَذَا

There, people had almost forgotten them in our day. Hak. ahl. 98,16

and even in cases in which the action actually has occurred, as long as it is not presented as being accomplished:

كَيْفَ يُمْكِنُ أَرْبَعَةً مِنَ النَّاسِ أَنْ  
يَخْتَفُوا بِمِثْلِ تِلْكَ السَّهْوَةِ؟

How is it possible for four people to disappear with such ease? Nu'. liq. 60,15

مَا كَانَ آدَمَ وَحَوَاءَ مِنْ جَنَّتِهِمَا قَبْلَ  
أَنْ يَأْكُلَا مِنَ الشَّجَرَةِ وَيَهْبِطَا  
إِلَى الْأَرْضِ

as Adam and Eve in Paradise, before they ate from the tree and descended to earth. Manf. mag. 31,7

غَيْرَ أَنْ الْجَمِيلَ فِي هَذَا أَنْ  
يَكُونَ ظُهُورُكُمْ فِي عَصْرِنَا نَحْنُ

But the wonderful thing in this is that you should appear in our day. Hak. ahl. 64,2

كَمَا تَعُودُ أَنْ يَنْظِمَ لَكَ الْقِصَصَ

as he [also] was used to making up stories for you. Hus. ayy. I,151,2

E However, after أَنْ, when the action is presented as something that will undoubtedly take place, the indicative of the imperfect may be used preceded by س, "the particle of the future" (see Vol. I, § 23):

لَأَنَّهُ كَانَ يَقْدِرُ أَنْ سَيَقْطَعَ عَلَيْهِ  
أَسْتَمَاعَهُ لِنَشِيدِ الشَّاعِرِ

because he foresaw that he would be interrupted in his listening to the poet's declamation. Hus. ayy. I,6,1

فَلِمَ لَا يَبْتَهِجُ الصَّبِيُّ حِينَ يَرَى  
أَنْ سَيَقْرَأُ مِنَ الْعِلْمِ مَا قَرَأَ أَخُوهُ  
وَأَنْ سَيَمْتَارُ مِنْ رِفَاقِهِ وَأَتْرَابِهِ بِحِفْظِ  
الْأَلْفِيَّةِ

Why shouldn't the boy be happy, since he knew that he would study the same things his brother did and that he would be outstanding among his companions and friends through his mastering of the *Alfiyya*. Hus. ayy. I,71,5

F أَنْ may also be used to introduce direct speech or a question:

فَنَادَاهَا مِنْ تَحْتِهَا أَنْ لَا  
تَحْزَنِي

An interior voice told her, "Don't be sad." Hai. sir. 317,11

ثُمَّ أَهَابَ بِأَصْحَابِهِ أَنْ قَدِّمُوا  
أَكْوَابَكُمْ

Then he urged his friends, "Bring your glasses here." Hus. ayy. II,27,12

In this instance, أَنْ may also introduce a nominal sentence:

أَهَابَ الْمُؤَذِّنُ بِالنَّاسِ أَنْ  
الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

The muezzin calls out to the people that "Prayer is better than sleep." Hai. sir. 1,6

G In a negative statement, **أَنْ** is used immediately preceding the negative particle, e.g.,<sup>12</sup>

a) **لَمْ** before the jussive is usually used for the negation of the perfect<sup>13</sup>:

حَتَّى لَقَدْ أَيقَنَ مُحَمَّدٌ أَنَّ لَمْ يَبْقَ  
فِي مَصَانَعَتِهِمْ أَوْ فِي الْإِتِّفَاقِ مَعَهُمْ  
رَجَاءٌ

so that Mohammed was sure  
that there was no hope  
for any cooperation or  
understanding with them.  
Hai. sir. 255,15

كَأَنَّ لَمْ يَعْضُ بَيْنَهَا وَبَيْنَهُ مِنْ  
الْوَقْتِ شَيْءٌ — كَأَنَّ لَمْ يَكُنْ  
بَيْنَهَا وَبَيْنَهُ عَهْدٌ

As though time had not  
elapsed since then....  
As though there had been  
no connection between  
them both.  
Hus. ayy. I,15,7

b) The negative adverb **لَا** is used with the subjunctive. Note that in this case, **أَنْ لَا** may also be written as **أَلَّا**. This does not seem to have any effect whatsoever on its meaning:

خَطَبَهُمْ — أَنْ لَا يُخَالِفُوا أَمْرَ  
الرَّسُولِ

He exhorted them...not to  
disobey the Apostle's  
order. Hai. sir. 297,22

خَيْرٌ لَكَ أَلَّا تَعْرِفَهُ

It is better for you not  
to know it.  
Hus. ayy. 150,13

خَيْرٌ أَلَّا نَحَاوِلَ الْإِجَابَةَ

It is better not to try  
to answer.  
Amin duh. I,238,9

أَطْلُبُ إِلَيْهِمْ أَلَّا يَنْسُوا —

To ask them not to forget....  
al-Hus. (Br.II) 78,25

12. The negation of the main clause may at times refer to the verb in the noun clause:

لَا يَنْبَغِي أَنْ نَعِيشَ فِي عِزْلَةٍ

We must not live isolated.  
Mah. qah. 139,9

13. Since negative sentences in the past tense usually involve a statement of fact, they are more frequently introduced by **أَنْ** (أَنَّهَا أَتَتْهُ، etc.) than by **أَنَّ**.

لَكِنْ يَجِبُ أَلَّا نَنْسَى أَيْضًا  
— أَنْ

But we also must not for-  
get that....  
Musa adab. 9,7

يَسْتَعْلِفْنِي أَلَّا أَمُدَّ إِلَى إِسْمَاعِيلَ يَدًا

to request me not to lay  
my hands on Isma'il.  
Qal. (Zy.) 21,36

أُحِبُّ أَنْ لَا أَنْظِمَ مِنَ الشِّعْرِ  
— إِلَّا مَا

I want to compose only  
what....  
Manf. sha'. 121,16

c) The subjunctive governed by the negative adverb, **لَنْ**, is used as the negation of the imperfect preceded by **سَ**:

(لَمَّا) أَيقَنُوا أَنْ لَنْ تُغْنِيَ عَنْهُمْ  
حُصُونُهُمْ مِنَ الْهَلَاكِ شَيْئًا —

(When) they were convinced  
that their fortresses  
would not save them from  
destruction....  
Hai. sir. 338,13

d) The imperfect after **سَوْفَ لَا** can also be found:

أَشَعْتُ فِي مَجَالِسَ رَسْمِيَّةٍ أَنْ سَوْفَ  
لَا أَتَحَرَّكَ مِنْ بَغْدَادَ حَتَّى —

I divulged in official  
meetings that I would  
not move from Bagdad un-  
til.... Raih. mul. 23,21

e) The use of the verb **لَيْسَ** to negate nominal sentences (see Vol. I, § 33) makes possible the use of **أَنْ** to introduce them in the negative:

عَرَفْتُ أَنْ لَيْسَ أَحَدٌ فِيهِ

I know that nobody is in  
there. Hai. sir. 211,23

إِحْمَدِي اللَّهَ — أَنْ لَيْسَ عِنْدَكُمْ  
لُغَاتٌ وَأَدْيَانٌ

Praise God...that you do  
not have [different] lan-  
guages and religions among  
you. Raf. wah. I,29,9

كَانَ يَعْتَقِدُ أَنْ لَيْسَ لَهُ حِصْنٌ مِنْ  
كُلِّ هَذِهِ الْأَشْبَاحِ الْخَوْفَةِ

He believed that there was  
no protection from all  
these fearful creatures.  
Hus. ayy. I,8,11

أَشْهَدُ أَنَّ لَيْسَ فِي مُلُوكِ الرُّومِ  
الْمَسِيحِيِّينَ مَنْ هُوَ —

I swear that among the  
Christian kings of Byzant-  
ium, there was none  
who.... Hak. ahl. 52,14

f) أَنَّ is also used to introduce noun clauses  
beginning with لَا نَافِيَةٌ الْجَنَسِ, "the لَا of general de-  
nial" (see Vol. II, § 108):

أَعْتَرَفْتُ أَنَّ لَا شَيْءَ يَسْتَطِيعُ —

I recognize [only] that  
nothing can....  
Hak. ahl. 79,2

لَمَّا رَأَى أَنَّ لَا سَبِيلَ لَهُ إِلَيْهَا  
مِنْ طَرِيقِ الْمَخَالَةِ —

When he saw that he could  
not become a friend of  
hers.... Manf. sha'. 31,14

أَنَّ لَا شَيْءَ يَسْتَحِقُّ الْغَيْرَةَ

that there is nothing worth  
being upset about.  
Mah. qah. 165,4

H Finally, أَنَّ may also introduce a complete com-  
pound consisting of a subordinate clause and its main  
clause; in this instance, the subordinate may precede  
the main clause:

إِنِّي عَلَى يَقِينٍ أَنَّ لَوْ عَلِمَ الْمُنْدُوبُ  
السَّامِيُّ أَنِّي بِمَا جَالَ فِي خَاطِرِي  
— لَسَوْفَنِي أَسْبَغَا آخَرَ

I was sure that if the  
High Commissioner had  
known what was in my mind  
at that time...he would  
have delayed me another  
week. Raih. mul. 23,23

يَتَمَنَّى أَنَّ لَوْ أَنْفَجَرَتِ الْأَرْضُ تَحْتَهُ  
قَدَمَيْهِ فَهُوَ فِي أَعْمَاقِهَا أَبَدًا  
الْأَبَدِينَ

wishing that the earth  
would open under him and  
that he would drop into  
its bottom forever.  
Manf. sha'. 115,3

§ 218 أَنَّ

A As we have already mentioned in the introduction  
above, أَنَّ governs a substantive, which is then in the  
accusative. It may introduce either a nominal sentence:

أَنَّ قَلْبَكَ نَفِيٍّ طَاهِرٌ؟

that your heart is clean  
and pure?  
Manf. mag. 35,16

or a verbal sentence, in which case the word order for  
the subject of the sentence will be inverted:

كَانَ مُطْمَئِنًّا إِلَى أَنَّ الدُّنْيَا تَنْتَهِي  
عَنْ يَمِينِهِ بِهَذِهِ الْقَنَاةِ —

He was convinced that the  
world ended to his right  
with the stream....  
Hus. ayy. I,12,1

أَنَّهُ أَكَلَ ذَاتَ يَوْمٍ دِبْسًا

that one day he ate mo-  
lasses. Hai. sir. I,20,12

or will be preceded by a personal pronoun of the third  
person in general reference to the statement following:

أَنَّهُ لَا يُوجَدُ شُعَّةٌ فَرْقٍ بَيْنَ امْرَأَةٍ  
وَامْرَأَةٍ

that there is no difference  
between one woman and an-  
other. Mah. qah. 130,14

B The accusative case is not necessarily imme-  
diately subsequent to the particle; e.g., it may fol-  
low the predicate in a nominal sentence. A verb,  
however, may never be placed between a particle and  
the accusative it governs:

كَانَ يَشْعُرُ بِأَنَّ لَهُ بَيْنَ هَذَا  
الْعَدَدِ الضَّخْمِ مِنَ الشَّبَابِ  
وَالْأَطْفَالِ مَكَانًا خَاصًّا

He felt that he occupied  
a special place among  
this large number of  
youngsters and children.  
Hus. ayy. I,17,2

Note that a subordinate clause with a restrictive  
meaning following immediately after the noun it modi-  
fies may precede the accusative:

مَا كُنْتُ أَحْسَبُ أَنَّ فِي الْأَطْفَالِ  
وَلَمَّا يَتَجَاوَزُوا الرَّابِعَةَ قُوَّةَ  
تَعْدِلُ هَذِهِ الْقُوَّةَ

I did not believe that  
children under four [years  
of age] were so strong.  
Hus. ayy. I,122,12

(For more information on the accusative after this  
particle, see Vol. II, § 109 and § 112.)

C The noun in the accusative is only very seldom omitted after **أَنَّ** 14:

عَلِمَ أَنَّ فِي هَذَا السَّرِيرِ كَانَتْ  
مَجْدُولِينَ نَائِمَةً  
He knew that Magdalene  
had been sleeping in this  
bed. Manf. mag. 20,17

يَقُولُ ضَبَاطُنَا أَنَّ هُنَاكَ سَتَكُونُ  
الْوَاقِعَةُ الْكُبْرَى الَّتِي —  
Our officers tell (us)  
that the great battle  
which...will take place  
here. Manf. mag. 117,7

D **أَنَّ**, followed by a substantive or a pronoun in the accusative case, does not necessarily introduce a structurally complete noun clause, but it may, at times, precede a complete compound when the noun in the accusative governed by **أَنَّ** carries logical importance stressed by the particle:

تَذَكَّرْتُ أَنِّي مَنَذَرْتُكَ أَنَّكَ قَدْ أَوْفَدْتَنِي  
دَقِيَانُوسَ إِلَى الْأَقَالِيمِ فَعَبْتُ عَنْ  
بَيْتِي أَرْبَعَةَ أَيَّامٍ فَلَمَّا عُدْتُ حَمَلْتُ  
مَعِيَ إِلَى وَلَدِي مِنَ الْهَدَايَا مَا  
سُرَّ بِهِ سُرُورًا حَتَّى إِنَّهُ قَالَ —  
I remembered [that] the  
year when Dacianus sent  
me as his delegate to the  
province and thus I was  
absent from home four  
days; when I came back,  
I had brought with me  
some gifts for my son  
which pleased him so very  
much that he exclaimed....  
Hak. ahl. 62,7

E The governing function of **أَنَّ** is frequently directed toward a syntactical equivalent of a noun, demonstrative or relative pronoun, noun clause, or pronominal relative clause, without any apparent sign of the accusative:

أَفَتَظُنُّ أَنَّ مَا تَدْفَعُ إِلَيَّ فِي كُلِّ  
شَهْرٍ أَحَبُّ إِلَيَّ مِنْ امْرَأَتِي؟  
Do you think that what  
you pay me every month  
is dearer to me than my  
own wife?  
Hus. ayy. I, 61,13

أَنَّ فِي النَّاسِ مَنْ —  
that among the people  
are [those] who....  
Kurd. (Zy.) 28,14

14. It could also perhaps be read as **أَنْ**.

فَهَلْ مَعْنَى هَذَا أَنَّ مَنْ يَكْتُبُ  
فِي هَذِهِ الشُّعُونِ يُسَمَّى أَدِيبًا؟  
Does that mean that who-  
ever writes about these  
subjects should be called  
a *litterateur*?  
Musa adab. 3,15

غَيْرَ أَنَّ عَلَيْهِمْ أَنْ يَسْلِمُوا فِي  
الْوَقْتِ نَفْسِهِ —  
But they must become  
Muslims at the same  
time....  
al-Hus. (Br.II) 79,2

إِنِّي أَعْرِفُ أَنَّ مَا قَرَرْتَهُ هُنَا  
لَا يَرُوقُ —  
I am aware that what I  
have established here will  
not please....  
al-Hus. (Br.II) 78,17

Note the noun in the accusative in the following example:

مَنْ أَدْرَاكَ أَنَّ مَا تَطْلُبُ مَوْجُودًا؟  
Who told you that what  
you are looking for  
exists? Hak. sheh. 54,3

F When a negative statement must follow after **أَنَّ**, the noun governed by the particle in the accusative is precedent in the noun clause immediately subsequent to the particle:

تَفْهَمُ أَنَّنَا لَا يَنْبَغِي لَنَا أَنْ —  
You realize that we can-  
not.... Hak. ahl. 69,4

ثُمَّ تَنَبَّهَتْ إِلَى أَنَّهَا لَمْ تَتَمَّ  
تَشْطِيطَ شَعْرِهَا  
Then she realized that  
she was not through with  
combing her hair.  
Mah. zuq. 178,5

ثُمَّ يَذْكُرُ أَنَّهُ لَا يَخْرُجُ لَيْلَةً إِلَى  
مَوْقِعِهِ مِنَ السِّيَاحِ إِلَّا —  
He also remembers that  
he never would go out to  
his place by the hedge  
without....  
Hus. ayy. I, 5,14

الْحَقُّ أَنَّهُ لَا يَتَبَيَّنُ ذَلِكَ إِلَّا فِي  
عُمُوضٍ وَإِبْهَامٍ وَالْحَقُّ أَنَّهُ لَا  
يَسْتَطِيعُ إِلَّا —  
The truth is that he can  
only perceive this very  
vaguely. And that he now  
cannot....  
Hus. ayy. I, 17,4



G A consequence of the function of **أَنَّ** in bringing the listener's attention to a noun as a component of a sentence involved in an action is the fact that **أَنَّ** is especially common after verbs or expressions which intend the noun clause to be a statement of fact.

However, the use of **أَنَّ** in such instances is obligatory only when the statement of fact requires the imperfect tense in the noun clause. Therefore, it is used after verbs and expressions of oral communication. (On the use of a noun clause after **قَالَ** see below.)

أَجَابَ بَأَنَّ وَلَدَكَ قَدْ مَاتَ؟  
He answered that your son had died?  
Hak. ahl. 93,3

حَدَّثَنَا أَرِيْبٌ ظَرِيفٌ أَنَّ إِحْدَاهُنَّ سَأَلَتْ —  
An educated, refined person told us that one of them asked....  
Raf. wah. I,138,8

وَقَدْ زَعَمُوا أَنَّ تَلَامِيذَهُ تَذَاكَرُوا  
مَرَّةً بِطَيِّخِ حَلَبَ وَجُودَتَهُ  
It is told that his students once mentioned the watermelons of Aleppo and how good they were.  
Hus. ayy. I,21,7

It is also used in expressions referring to mental activities, e.g.,

a) to know, to learn, etc.,

أَدْرَكَ أَنَّهَا فِي الشَّرْفَةِ تَسْتَجِمُ  
He realized that she was on the balcony relaxing.  
Mah. qah. 134,16

عَلِمَ أَنَّهُمْ يَرَوْنَ مَا لَا يَرَى  
He realized that they could see what he could not.  
Hus. ayy. I,18,9

إِنَّهُ كَانَ يَجْهَلُ يَا مَوْلَايَ أَنَّ  
الطَّرِيقَ إِلَى قَلْبِ أَنْسَانَ أَطْوَلُ  
أَحْيَانًا مِنْ طَرِيقِ إِلَى بِلَادِ سَبَا  
He did not know, My Lord, that the way to a man's heart is at times longer than the road to Sheba.  
Hak. sul. 121,5

b) to believe, to be sure of, etc.,

كَانَ مُطْمَئِنًّا إِلَى أَنَّ الدُّنْيَا تَنْتَهِي  
عَنْ يَمِينِهِ بِهَذِهِ الْقَنَاةِ —  
He was sure that the world ended to his right with this stream....  
Hus. ayy. I,12,1

ثَقِيَ — أَنِّي لَا أُرِيدُ أَنْ —  
Be sure...that I do not want to....  
Hak. sul. 78,9

أُظُنُّ أَنِّي كُنْتُ جَمِيلَةً فِي ذَلِكَ  
الْحِينِ  
I believe I was beautiful at that time.  
Manf. sha'. 96,10

لَا شَكَّ أَنَّ —  
There is no doubt that....  
Hak. ahl. 44,16

أَكَادُ أَرَى أَنَّا لَا نَتَّقِي بِاللَّهِ كَثِيرًا  
I almost think that we do not confide in God very much.  
Hak. ahl. 24,12

هُوَ وَاثِقٌ بِأَنَّهُ سَيَرْضَى اللَّهَ  
He was confident that he would please God.  
Hus. ayy. I,100,12

c) to remember, to forget,

ثُمَّ يَذْكُرُ أَنَّهُ لَا يَخْرُجُ لَيْلَةً إِلَى  
مَوْقِفِهِ مِنَ السِّيَاحِ إِلَّا —  
He also remembers that he never would go out to his place by the hedge without....  
Hus. ayy. I,5,14

تَذَكَّرْتُ أَنِّي سَادَخُلْتُ عَلَى أَمْرَاتِي  
وَوَلَدِي خَالِي الْوَفَاضِ  
I remembered that I was going back to my wife and child empty-handed.  
Hak. ahl. 62,5

d) to occur (to someone), to imagine,

يَخَيَّلُ إِلَيَّ أَنِّي أَمُوتُ جُوعًا  
قَبْلَ أَنْ —  
I imagine that I could die of hunger before....  
Hak. ahl. 80,8

and also with any verb or expression which implies a statement of fact, e.g.,

أَحَقًّا يَا سَلِيمَانُ أَنَّ لَكَ مِنْ  
النِّسَاءِ أَلْفَ زَوْجَةٍ؟

"Oh, Solomon, is it true  
that you have one thousand  
wives?" Hak. sul. 107,8

قَدْ كَانَتْ لَهَجَتَهَا إِذَا تَحَدَّثَتْ  
تَدُلُّ عَلَى أَنَّهَا قَدْ هَبَطَتْ مِنَ  
الْعَصِيدِ

Her accent when she spoke  
indicated that she came  
from the highlands (Upper  
Egypt). Hus. ayy. II,81,9

الْحَقُّ أَنَّهُ لَا يَتَبَيَّنُ ذَلِكَ إِلَّا فِي  
غُمُوضٍ وَإِبْهَامٍ

The truth is that he can  
only perceive this very  
vaguely. Hus. ayy. I,17,4

ذَلِكَ أَنَّهُ سَمِعَ إِخْوَتَهُ يَصِفُونَ مَا  
لَا عِلْمَ لَهُ بِهِ فَعَلِمَ أَنَّهُمْ يَرَوْنَ  
مَا لَا يَرَى

that because he heard his  
brothers describe what he  
had not the [slightest]  
conception of, he knew  
that they could see what  
he could not.  
Hus. ayy. I,18,8

فَقَدْ أَحَسَّ أَنَّ لِغَيْرِهِ مِنَ النَّاسِ  
عَلَيْهِ فَضْلًا

for he felt that other  
people had an advantage  
over him.  
Hus. ayy. I,18,3

وَسَبَبَ آخَرَ وَهُوَ أَنَّ الْفِرْقَ الْإِسْلَامِيَّةَ  
الْأُولَى —

There is another reason,  
namely that the first  
Muslim groups....  
Amin duh. III,7,20

## § 219 COORDINATED NOUN CLAUSES

A Coordinated series of noun clauses introduced  
by either *أَنَّ* or *أَنَّ* are often used. In such cases,  
the particle governing the noun clause may be repeated  
before each one:

أَمَرَنِي جِبْرِيلُ أَنْ أَنْذِرَ النَّاسَ  
وَأَنْ أَدْعُوهُمْ إِلَى اللَّهِ وَإِلَى عِبَادَتِهِ

Gabriel ordered me to  
admonish mankind and to  
summon it back to God  
and His worship.  
Hai. sir. 136,19

وَلَكَ أَنْ تُصَدِّقَ أَوْ أَنْ لَا تُصَدِّقَ

It is up to you to believe  
[it] or not.  
Nu'. liq. 101,10

(ذَكَرَ) أَنَّهَا سَبْعٌ وَأَنَّ بَعْضَهُمْ  
أَضَافَ إِلَيْهَا قَصِيدَتِي النَّابِغَةِ  
وَالْأَعَشَى

(He mentions) that they  
were seven and that some  
add to them the two *qasidas*  
of al-Nabigha and that of  
al-'Asha.  
Djir. tar. 105,12

وَأَسْتَطَاعُوا أَنْ يَلَاحِظُوا وَأَنْ  
يَسْجِلُوا مَا —

and they were capable of  
observing and writing  
down whatever....  
Mand. (Br.) 5,4

إِنَّمَا كَانَتْ نَفْسُ مُحَمَّدٍ مَشْغُوفَةً  
بِأَنْ تَرَى وَأَنْ تَسْمَعَ وَأَنْ تَعْرِفَ

Mohammed's spirit was en-  
thralled with seeing,  
hearing, and knowing.  
Hai. sir. 118,8

فَقَدْ أَحَسَّ أَنَّ لِغَيْرِهِ مِنَ النَّاسِ  
عَلَيْهِ فَضْلًا وَأَنَّ إِخْوَتَهُ وَأَخَوَاتَهُ  
يَسْتَطِيعُونَ مَا لَا يَسْتَطِيعُ

For he felt that other  
people had an advantage  
over him and that his  
brothers and sisters  
could [do] what he could  
not. Hus. ayy. I,18,3

The particle will be repeated in cases of unusually  
long statements, such as the following passage from  
Musa adab. beginning p. 5, 1 ff.

إِذَا نَحْنُ نَطْلُبُ مِنَ الْأَرِيبِ  
أَنْ — وَأَنْ — وَأَنْ — وَأَنْ —

For we ask the writer to...  
and to... (5,4) and to... (5,6)  
and to... (5,7) and to... (5,9)  
and to... (5,10)

B It may also be used before the first noun clause  
and omitted in the following ones. In this case the  
particle generally preserves its governing function:

أُحِبُّ أَنْ أَقُولَهَا عَنْ نَفْسِي  
وَأَفْخَرُ بِهَا

I would like to say it  
about myself and be  
proud of it.  
Musa (Zy.) 2,34

أَسْتَطِيعُ أَنْ أَكُلَ فِيهِ وَأَعُودَ

I could eat there and come back.  
Amin (Br.) 87,9

أُوصِي الْخَدَمَ وَالْعَبِيدَ أَنْ يَعْنُوا  
بِقَضَائِ حَاجَتِهِ وَيَأْتِرُوا بِأَوَامِرِهِ  
الْمَقْدَسَةِ

I'll tell the slaves and servants to take care of his needs and carry out his holy orders.  
Hak. ahl. 64,10

حَيْثُ يَسْتَطِيعُ النَّاسُ أَنْ يَتَحَدَّثُوا  
وَيَكْتُبُوا عَنْ حَقُوقِ الْإِنْسَانِ

where people can talk and write about human rights. Musa adab. 7,5

خَشُوا عَلَى أَنْفُسِهِمْ أَنْ يَدْهَمَ  
الْيَثْرِبِيُّونَ مَكَّةَ أَوْ يَقْطَعُوا عَلَيْهَا  
طَرِيقَ تِجَارَتِهِمْ إِلَى الشَّامِ

They were afraid that the people of Yathrib would raid Mecca or cut off their trade routes to Syria. Hai. sir. 208,18

أَمَلًا بِأَنْ يَعُودَ كَاتِبُهَا وَيَذْكُرَنِي  
وَلَوْ بِسَطْرِ أَوْ سَطْرَيْنِ

hoping that the writer would again remember me, even if just with a few words. Nu'. kan. 7,8

أَنْ يُشِيرُوا عاصِفَةً مِنْ غَيْرِ رِيحٍ  
وَيُعَثُّوا حَرْبًا مِنْ غَيْرِ جُنْدٍ

to stir up a storm without wind or cause a war without an army.  
Zayy. (Zy.) 16,2

صِرْتُ أَتَرَدُّ بَيْنَ أَنْ أَفِي لَهَا  
بِعِدِّهَا أَوْ أَقْطَعَ حَبْلَ وَدِّهَا

I was hesitant whether to fulfill my promise to her, or to sever the bond of her love.  
Manf. (Zy.) 30,25

This is also the case with the negation of the second member:

أُرِيدُ أَنْ أَمُوتَ شَوْقًا وَلَا أَحْيَا  
مَلًّا

I wish to die yearning and not to live weary.  
Gibr. II,95,8

أَلَّا يَعْبُدُوا إِلَّا اللَّهَ وَلَا يُشْرِكُوا  
بِهِ شَيْئًا

that they only worship God and not admit any other than Him.  
Hai. sir. 239,10

Occasionally, however, we find instances in which the governing influence of the particle is not retained:

كَانَ طَبِيعِيًّا بَعْدَ ذَلِكَ أَنْ يَقِفُوا  
عِنْدَ الْآيَاتِ الْآخَرَى وَيُؤْوِلُونَهَا

After this, it was natural that they consider other Koranic verses and interpret them.  
Amin duh. III,24,18

When the particle **أَنْ** is omitted, it may still govern the following clauses even after the omission:

لَأَنْتِ لَا أَعْتَقِدُ أَنَّ عَهْدًا مِثْلَ  
عَهْدِكَ الْغَابِرِ وَوَدَّأَ مِثْلَ وَدِّكَ  
الْكَاذِبِ يَسْتَعِجُّ أَنْ —

For I do not believe that a treacherous vow and a deceiving love like yours deserve....  
Manf. (Zy.) 30,29

أَنَّ الْحَبَّ كَالزَّهْرَةِ وَالْمَالُ كَالطَّلَلِ  
السَّاقِطِ عَلَيْهَا

that love is like a flower and wealth like dew upon it. Manf. mag. 140,6

C When **أَنْ** governs the same noun in the correlative construction, the noun does not have to be repeated. This is especially true with verbal sentences used as correlative noun clauses:

أَلَيْسَ الصُّوفِيُّ يَزْعِمُ لِنَفْسِهِ وَلِلنَّاسِ  
أَنَّهُ يَخْتَرِقُ حُجُبَ الْغَيْبِ وَيُنْبِئُ  
بِمَا كَانَ وَمَا سَيَكُونُ؟

Doesn't the Sufi say to himself and to the people that he can break the veils of the hidden and see the past and prophesy the future?  
Hus. ayy. I,98,8

أَدْرَكَ أَنَّهُ يَرَى كَثِيرًا مِنْ قِطْعِ  
الْأَثَاثِ لِأَوَّلِ مَرَّةٍ وَلَمْ يَدْرِ لَهَا  
أَسْمَا

He realized that he was seeing many of the pieces of furniture for the first time and that he did not know what their names were. Mah. qah. 130,2

D In nominal sentences, **أَنَّ** will govern a noun in the accusative in the first clause with those following having a pronoun in the nominative referring to the noun governed by the particle:

هَذَا الْحَقُّ أَنَّ اللَّهَ رَبُّ الْعَالَمِينَ.  
هُوَ الرَّحْمَنُ الرَّحِيمُ. هُوَ اللَّهُ  
خَالِقُ الْكَوْنِ

That truth is that God is the Lord of the world, [and that] He is merciful and compassionate [and that] He is God, the Creator of all existing things. Hai. sir. 132,9

أَخْبَرَ الشَّيْخَ عَبَّاسَ أَنَّ — وَأَنَّ  
هَذَا الطَّالِبُ الْكَافِرُ قَدْ جَاءَ  
الْقَرْيَةَ مِنْذُ أَسْبُوعَيْنِ وَهُوَ آتٍ  
سَاكِنٌ فِي —

He told Sheikh 'Abbas that...and that this heretical renegade had come to the village two weeks before and [that] he was living in.... Gibr. I, 179,8

أَنَّهُ قَدْ حَارَزَ شَهَادَةَ الدُّكْتُورَةِ  
فِي الْعُلُومِ الزَّرَاعِيَّةِ وَهُوَ عَائِدٌ إِلَى  
وَطْنِهِ الْعِرَاقِ

that he had obtained his doctorate in agriculture and [that] he was returning to his [own] country, Iraq. Ayy. (Br.) 27,27

E Finally, it will be of interest to point out that verbs and expressions as well as prepositions introducing a noun clause will generally be used with either one of the two particles **أَنَّ** or **أَنَّ**. However, only in some instances will there be the possibility of making a clear and definite indication of which one should be used (see above). The reason for this is, first, the fact that only **أَنَّ** introducing the subjunctive has a meaning that will be reflected in the construction. Secondly, in any other case, **أَنَّ** may be equivalent to **أَنَّ** and thus introduce a statement of fact, and the actual use of either one will therefore be determined only by the structure of the sentence following; therefore, its determination will be grammatical, as seen in the following examples:

لَمَّا رَأَى أَنَّ لَا سَبِيلَ لَهُ إِلَيْهَا  
مِنْ طَرِيقِ الْمَخَالَةِ —

When he saw that he could not become a friend of hers.... Manf. sha'. 31,14

مِنْ رَأْيِي أَنَّ نَتْرَكَ هَذَا الْمَجْنُونِ  
وَشَأْنَهُ

I think we should leave this fool alone. Manf. sha'. 53,4

خَيَّلَ إِلَى هَذِهِ الْأُمِّ التَّعَسُّةِ أَنَّ  
قَدْ سَمِعَ اللَّهُ لَهَا وَلِزَوْجِهَا

This unhappy mother thought that God had listened to her and her husband. Hus. ayy. I, 123,9

يُخَيِّلُ إِلَيْهِمْ أَنَّهُمْ كَانُوا أَثْنَاءَ  
طُفُولَتِهِمْ كَمَا —

They think that during their childhood they were as.... Hus. ayy. I, 145,6

عَرَفَ أَنَّ قَدْ بَرَغَ الْفَجْرُ

He knew that dawn was near. Hus. ayy. I, 9,8

لَأَنَّهُ كَانَ يَعْرِفُ أَنَّهُ لَا يَحْسِنُ  
أَصْطِنَاعَ اللَّيْلَقَةِ

for he knew that he could not use the spoon properly. Hus. ayy. I, 20,9

لَمْ يَكُنْ يَقْدِرُ أَنَّ هَذَا الْغَرَضَ ضَيْلُ

He could not anticipate the [very] small width. Hus. ayy. I, 12,3

لَأَنَّهُ كَانَ يَقْدِرُ أَنَّ سَيَقْطَعُ عَلَيْهِ  
أَسْتَمَاعَهُ لِنَشِيدِ الشَّاعِرِ

because he foresaw that he would be interrupted in his listening to the poet's declamation. Hus. ayy. I, 6,1

F Consequently, although a coordinated series of noun clauses will usually be introduced by either one of the two particles **أَنَّ** or **أَنَّ**, a combination of the two is not infrequent:

يُخَيِّلُ إِلَيْكَ مَعَهُ أَنَّ هُنَاكَ حَدُودًا  
فَاصِلَةً بَيْنَ الدَّوْلَتَيْنِ وَأَنَّ صَفْحَةً  
لِلتَّأْرِيخِ قَدْ خَتَمَتْ بِأَنْتِهَاءِ الدَّوْلَةِ  
الْأُمَوِيَّةِ وَأَنَّ صَفْحَةً أُخْرَى بَدَأَتْ  
بِقِيَامِ الدَّوْلَةِ الْعَبَّاسِيَّةِ وَأَنَّ لَيْسَ  
هُنَاكَ كَبِيرُ عِلَاقَةٍ بَيْنَ —

which gives you the impression that there are definite boundaries between both dynasties, that with the end of the Umayyad dynasty, a page of history was completed and that a new page began with the establishment of the Abbasid dynasty and that there was no great contact between.... Amin duh. I, 1,4



أَيَقْنُوا أَنَّ لَنْ تُغْنِي عَنْهُمْ حَصُونُهُمْ  
مِنَ الْهَلَاكِ شَيْئًا وَأَنْتُمْ لَا بُدَّ أَنْ  
يَقَعُوا فِي قَبْضَةِ الْمُسْلِمِينَ

They were convinced that their fortresses would not save them from destruction and that they would necessarily fall in Muslim hands.  
Hai. sir. 338,13

G After the verb قَالَ, "to say," إِنَّ is used as if it were introducing a direct speech or quotation:

قَالَ إِنَّكَ مُغَالٍ يَا كَرِستِيَان

He said, "You, Christian, exaggerate."  
Manf. sha'. 137,13

لَقَدْ قَالَ غَانْدِي إِنَّ وَطَنِي هُوَ  
الْعَالَمُ كُلُّهُ

Gandhi has said, "My fatherland is the whole world."  
Razz. (Br.II) 89,24

لِذَلِكَ أَقُولُ إِنَّ دَلَالََةَ أَبِي نُوَاسٍ  
عِنْدِي لَيْسَتْ

For this reason, I say [that] for me Abu Nuwas' meaning is not....  
Musa adab. 82,10

قَدْ يُقَالُ إِنَّ هَذَا الْفَسَادَ يُوجَدُ  
أَيْضًا عِنْدَ الْأُمَمِ —

It might be said [that] such corruption is also to be found in the nations.... Musa adab. 82,15

Hence we find إِنَّ used after verbs equivalent in meaning to the above with the same implication of a direct speech:

أَقْسَمُ إِنَّكَ خَائِفٌ

I swear, You are afraid!  
Hak. ahl. 55,6

(also see Hak. ahl. 64,6;  
Hak. ahl. 43,4;  
Hak. ahl. 66,10)

إِنَّ is also usually found after قَالَ, even in cases of a clear indirect speech:

تُرِيدُ أَنْ يَقُولَ لِي إِنَّكَ تُحِبُّنِي

You want to tell me that you love me.  
Manf. sha'. 166,8

حَتَّى جَاءَنِي خَادِمُ صَاحِبِ الدَّارِ  
يَقُولُ إِنَّ سَيِّدَهُ بِالْبَابِ

when the owner's servant came to telling me that his master was at the door. Qal. (Zy.) 21,36

قَالَ In indirect speech, however, or whenever has a meaning equivalent to other verbs of oral communication such as "to narrate," "to express," "to affirm," etc., أَنْ can also be used:

أَقُولُ أَنَّكَ وَاهِمٌ

I say that you are wrong.  
Hak. sheh. 77,13

لَا أَسْتَطِيعُ أَنْ أَقُولَ أَنَّ الْمُؤَلِّفِينَ  
قَدْ أَخْرَجُوا قِصَصًا عَالِيَةً

I cannot say that the authors have produced stories of excellence.  
Musa adab. 182,13

تَرَى أَيَحَقُّ لَنَا أَنْ نَقُولَ أَنَّ  
ثُمَّ وَطَنًا عَرَبِيًّا؟

Can we truly say that there is an Arab nation?  
Zur. (Zy.) 18,17

مَنْ قَالَ لَكَ أَبِي عَنَيْتُ غَيْرَ هَذَا؟

Who told you that I meant something else?  
Hak. sheh. 126,11

قُلْ أَنَّكَ تَتَحَرَّقُ شَوْقًا إِلَى رُؤْيَيْهَا

Say that you are overcome by longing to see her.  
Hak. sheh. 121,11

يَقُولُ ضَبَّاطُنَا أَنَّ هُنَاكَ سَتَكُونُ  
الْوَاقِعَةُ الْكُبْرَى الَّتِي —

Our officers tell us that the great battle which... will take place there.  
Manf. mag. 117,7

Note the following:

يَقُولُ الْفَتَى إِنَّهُ سَيَعُودُ بِثَرَوَةٍ  
وَأَنَّهُ سَيَفْتَحُ صَالُونًا

The young man said that he would return wealthy and open a tavern.  
Mah. zuq. 179,5

When قَالَ has a meaning equivalent to "to order," it will then take a noun clause introduced by أَنْ:

أَقُولُ لَهُ أَنْ يَبْقَى

I'll tell him to stay.  
Hak. sheh. 89,12

## § 220 THE FUNCTION OF A NOUN CLAUSE

A noun clause introduced by **أَنْ** or **أَنَّ** may have, within the compound, the syntactical function of:

## a) a subject:

لَقَدْ سَبَقَ أَنْ ذَكَرْتُمْ لِي ذَلِكَ  
مَرَّاتٍ

You have told me that  
several times before.  
Hak. sul. 36,5

كَانَ عَلَيَّ أَنْ أَتَاكُمُ

I had to argue with him.  
Maz. (Zy.) 1,26

ثُمَّ لَا يَلْبَثُ أَنْ يَعُودَ إِلَيْكَ نَادِمًا  
مُسْتَغْفِرًا

Then it does not take  
long for him to come back  
seeking forgiveness.  
Gibr. I,109,15

خَطَرَ لِي أَنْ الْقَادِمُ قَدْ يَكُونُ  
لِصًّا

It occurred to me that  
the one approaching might  
be a thief.  
Maz. (Zy.) 10,12

كَانَ طَبِيعِيًّا إِذَا أَنْ يَكُونُ بَدْوٌ  
شَبَهَ جَزِيرَةِ الْعَرَبِ هُمْ أُمَرَاءُ  
الْصَحْرَاءِ

It was natural, then, that  
the Badouins of the Arabic  
peninsula were the princes  
of the desert.  
Hai. sir. 72,16

يَجِبُ أَنْ تُعِيدَهُ

You must repeat it.  
Hus. ayy. I,41,12

طَبِيعِيًّا فِي بِلَادٍ هَذِهِ حَالَهَا  
أَنْ تَكُونَ كَصَحْرَاءِ إِفْرِيقِيَّةِ الْكُبْرَى  
لَا يَقِيمُ بِهَا مَقِيمٌ

It was natural for such  
a country as this to be  
like the great deserts  
of Africa in which nobody  
could live.  
Hai. sir. 72,3

هل يمكن انساني أن —

Is it possible for any  
human being to....  
Musa adab. 174,10

وَلَكِنْ قَلَّ أَنْ تَجِدَ شِعْرًا يَتَغَنَّى  
فِيهِ الْعَرَبِيُّ بِأَنَّهُ عَرَبِيٌّ

But you seldom find a po-  
etic composition in which  
the Arab praises [the fact]  
that he is an Arab.  
Amin duh. I,18,7

مُنْفَرِدًا بِصِفَاتٍ قَلَّ أَنْ تَجْتَمِعَ  
لِأَحَدٍ مِنْ مُعَاَصِرِيهِ

standing alone because of  
qualities which were sel-  
dom found together in any  
of his contemporaries.  
Manf. sha'. 7,4

Some constructions resulting after the ellipsis  
of a preposition (see Vol. II, § 70 and also Vol. III,  
p. 145) should be considered as noun clauses in the  
function of a subject:

كَانَ لَا بُدَّ أَنْ يَتَكَلَّمَ

He must speak.  
Mah. qah. 146,21

لَا بُدَّ أَنْ يَكُونَ ابْنُ أَحَدِ رَاجَوَاتِ  
الْهِنْدِ

He must be the son of  
an Indian Rajah.  
Ayy. (Br.) 27,21

## b) a predicate

It is not always clear what is intended as subject  
and what as predicate. Nor does a substantive, or  
pronoun, preceding the clause necessarily have to be  
the subject:

ذَلِكَ أَنَّهُ سَمِعَ إِخْوَتَهُ يَصِفُونَ مَا  
لَا عِلْمَ لَهُ بِهِ

That is because he heard  
his brothers describing  
some things of which he  
had no conception.  
Hus. ayy. I,18,8

الْحَقُّ أَنَّهُ كَانَ سَعِيدًا فِي هَذِهِ  
الْأَيَّامِ

The truth is that he was  
happy in those days.  
Hus. ayy. I,64,8

مِنْ عَادَتِهِ أَنَّهُ كَانَ يَعْتَكِفُ كُلَّ  
سَنَةٍ فِي أَحَدِ الْمَسَاجِدِ عَشْرَةَ  
الْأَيَّامِ الْآخِرَةِ مِنْ شَهْرِ رَمَضَانَ

It was his custom to with-  
draw every year to a mosque  
during the last ten days  
of Ramadan.  
Raf. (Zy.) 20,3

الْجَوَابُ عَنْ سؤَالِكَ أَنَّ —

The answer to your question  
is that.... Hai. sir. 5,16

جَلَّ مَا كَانَتْ تَعْرِفُهُ عَنْ نَفْسِهَا  
أَنَّهَا تَعْلَمُ بِالْمَالِ

that much she knew about  
herself, that she dreamed  
of wealth. Mah. zuq. 51,13

وَسَبَبٌ آخَرٌ وَهُوَ أَنَّ الْفِرَقَ  
الْإِسْلَامِيَّةَ الْأُولَى —

There is another reason,  
namely that the first  
Muslim groups....  
Amin duh. III,7,20

طَابَ لَهُ أَنْ يَخْبِطَ فِي الشَّوَارِعِ

He decided to wander  
through the streets.  
Mah. qah. 149,20

(For a noun clause as a predicative after كَانَ and similar verbs, see below under the section on the adverbial accusative.)

c) an appositive

A noun clause is also frequently used in the function of an attributive apposition either as an explicative apposition to a preceding statement:

إِنَّ الْغَرِيحَةَ لَا يَنْصَرِفُ إِلَى شَيْئَيْنِ  
أَيُّ أَنَّ الْأَرِيْبَ لَا يَسْتَطِيعُ أَنْ —

The genius cannot apply  
himself to two things,  
that is, the writer cannot.... Gibr. III,67,1

لَمَّا وَلَدَتْ سَارَةَ لَمْ يَبْقَ لِإِبْرَاهِيمَ  
آبَنٌ وَحِيدٌ أَنْ كَانَ لَهُ إِسْمَاعِيلُ  
وَإِسْحَاقُ

When Sarah gave birth,  
Abraham did not have  
only one child, he [then]  
had Isma'il and Isaac.  
Hai. sir. 87,7

قَدْ أَنْكَرَ مُحَمَّدٌ صُورَهُمْ أَنْ لَيْسَتْ  
الْمَلَائِكَةُ ذَكَرًا وَلَا إِنَاثًا

Mohammed rejected their  
portrayal, [for] angels  
are neither males nor  
females. Hai. sir. 423,6

or to a preceding noun:

أَنْتَ يَا مَنْ أَخَافُ مِنْ أَسْمِهَا أَنْ  
أَدْعُوهَا بِأَسْمِهَا  
لَأَنْتَ عَائِشٌ الْآنَ فِي حَقِيقَةٍ وَاحِدَةٍ  
أَنْتَ سَعِيدٌ هُنَا

You, whose name I fear  
to mention. Gibr. II,100,15

I live now in only one  
reality: that I am happy  
here. Hak. ahl. 134,1

لَوْلَا أَنَّنِي خِفْتُ عَلَيْكَ الْجَزَعَ أَنْ  
تَرَانِي بِأَكِيَّةٍ

if I weren't afraid of  
your sorrow on seeing my  
tears. Manf. mag. 55,2

This apposition is very frequently found after a demonstrative or a personal pronoun of the third person<sup>15</sup>:

أَهُوَ سَتَحِيلُ أَنْ نَتَّفِقَ يَوْمًا؟!

Is it impossible for us  
to ever agree?  
Hak. sul. 54,4

هُوَ الْمَعْلُومُ أَنَّ —

It is known that....  
Raf. wah. III,21,9

إِنَّهُ حَقًّا لَشَرَفٌ عَظِيمٌ أَنْ —

That is indeed a great  
honor that....  
Hak. ahl. 57,6

فَأَغْضَبَ ذَلِكَ سَارَةَ أَنْ رَأَتْ هَذِهِ  
التَّسْوِيَةَ بَيْنَ ابْنَيْهَا وَابْنِ هَاجَرَ

But it angered Sarah to  
see this equality between  
her son and Hagar's.  
Hai. sir. 88,22

إِنَّهَا لَسَعَادَةٌ كُبْرَى أَنْ يَكُونَ  
لِذِرَاعِي حَظٌّ بِسَاطِي

It will be a great pleasure  
for my arms to experience  
the same fate as my rug.  
Hak. sul. 113,1

or after interrogative pronouns:

مَا تُرِيدُ مِنْهُمَا أَنْ يَفْعَلَا؟

What do you want them to  
do? Sib. (Br.) 112,20

وَمَا تُرِيدُ أَنْ أَصْنَعَ؟

What do you want me to  
do? Hus. 'ala. III,18,13

d) an accusative

A noun clause may be used as a direct object after a transitive verb:

وَلَكِنَّكَ تَعْلَمُ يَا إِنْوَارَ ابْنِي أُحِبُّهَا

But you, Edward, know that  
I love her.  
Manf. mag. 158,18

15. The use of the demonstrative or personal pronoun is due to the structure of the main clause in which the noun function fulfilled by the noun clause should be in a precedent position, which is not allowed with أَنْ or أَنَّ.

يَطْلُبُ إِلَيْهِ أَنْ يَقْرَأَ الْقُرْآنَ بَعْضُ  
الصَّبْيَانِ

He asked him to let some  
pupils recite the Koran.  
Hus. ayy. I, 53, 6

يَذْكُرُ أَنْ قَصَبَ هَذَا السِّيَاحِ كَانَ  
أَطْوَلَ مِنْ قَامَتِهِ

He remembers that the  
canes of this hedge were  
taller than he.  
Hus. ayy. I, 4, 5

(قُرَيْشٍ) بَلَغَتْ مِنْ ذَلِكَ أَنَّهَا كَانَتْ  
تَحُولُ بَيْنَ الزَّوْجِ وَزَوْجِهِ

(The Koreish) went so far  
as to [the extreme of]  
interfere between husband  
and wife.  
Hai. sir. 208, 6

رَغِبَ أَنْ يَفْعَلَ شَيْئًا أَيًّا كَانَ

He wished to do something,  
no matter what.  
Mah. qah. 127, 1

or may be dependent upon an infinitive or active participle:

وَلَنَا الْآمَلُ أَنْ —

And we hope that....  
Djir. tar. 10, 28

A noun clause following a verb or following a verbal noun that is usually found with a preposition is also to be considered in the function of an accusative after the ellipsis of the preposition (see Vol. III, p. 146):

كَانَ وَاثِقًا أَنْ —

He was sure that....  
Hus. ayy. I, 7, 4

أَنَا مُسْتَيْقِنٌ أَنْ —

I am sure that....  
Raf. wah. I, 88, 10

يَسْتَحْيِ أَنْ يَسْأَلَ عَنْهُ

He was ashamed to ask  
about it.  
Hus. (Zy.) 25, 9

وَلَكِنَّهُ عَاجِزٌ كُلُّ الْعَجْزِ أَنْ —

Though he was absolutely  
unable to....  
Hus. ayy. I, 16, 16

اللَّهُ سَعُولٌ أَنْ —

God is responsible for....  
Mah. qah. 40, 21

مَنْ نَشَأَ عَلَى بَرِّ أَبِيهِ كَانَ  
خَلِيفًا أَنْ —

He who increases in piety  
toward his parents is apt  
to.... Raf. wah. III, 12, 13

e) a second accusative

after verbs that are usually found with two accusative objects or one accusative object and a prepositional phrase after the ellipsis of the preposition (see Vol. III, p. 146):

مَا مَنَعَهُمْ أَنْ يَتَابِعُوا مُحَمَّدًا؟

What prevented them from  
following Muhammed?  
Hai. sir. 173, 18

مَا يَمْنَعُكَ أَنْ تَتَزَوَّجَ؟

What prevents you from  
getting married?  
Hai. sir. 122, 7

أَمَرَ أَصْحَابَهُ أَنْ يَلْحَقُوا الْأَنْصَارَ  
بِمَثَرِبَ

He ordered his companions  
to join the Ansar in  
Yathrib. Hai. sir. 208, 3

أَسْأَلُ اللَّهَ أَنْ —

I ask God to....  
Raf. wah. I, 5, 6

Here we should mention the frequent cases in which the subject of the noun clause is brought forward to the main clause to take on the function of an accusative object; cf. the English: "He asks that I go" and "He asks me to go."

أَتُرِيدُ أَنْ النَّاسَ عَلَى أَنْ —؟

Do you want people to...?  
Mah. zuq. 27, 2

وَمَاذَا تُرِيدُنِي أَنْ أَفْعَلَ؟

What do you want me to do?  
Mah. zuq. 46, 2

A noun clause after the elliptical interjectional expression could also be considered as a second accusative:

إِيَّاكَ أَنْ يُؤَسَّسَ لَهُ بِشَيْءٍ !

Beware lest you tempt him  
in any way!  
Hak. (Br.) 41, 10



إِيَّاكَ أَنْ تَلْسَنِي ... إِيَّاكَ أَنْ  
تَعْتَرِضَ سَبِيلِي ...

Beware of touching me,  
beware of blocking my  
way. Mah. qah. 77,1

f) an adverbial accusative

A noun clause may also assume a function equivalent to a noun in the adverbial accusative:

مَا أَجَمَلُ أَنْ تَضِيَ الْحَيَاةَ كُلَّهَا  
مَا بَيْنَ بَرْوكْسَلْ وَبَارِيسَ وَفِينَا

How nice to spend one's  
whole life between Brussels,  
Paris, and Vienna!  
Mah. qah. 72,19

After the copulative verbs كَانَ and لَيْسَ, a noun clause frequently follows in the function of a predicative adverbial accusative (see Vol. I, § 7):

لَيْسَ مَرَادُنَا أَنْ نَقُولَ —

It is not my intention to  
say.... Q. Amin (Zy.) 5,3

كَانَ أَحَبَّ شَيْءٍ إِلَيْهِ أَنْ يَسْمَعَ  
إِنْشَادَ الشَّاعِرِ

What he liked most was to  
listen to the poet reciting.  
Hus. ayy. I, 24,11

and also after the verb لَبِثَ, "to remain":

لِذَلِكَ مَا لَبِثَ بَنُو أُمَيَّةَ أَنْ —

For this [reason] it did  
not take long for the  
Umayyads to....  
Hai. sir. 114,10

وَلَكِنْ لَمْ تَلِبْ هَذِهِ الْحَفِظَةُ أَنْ  
أَسْتَحَالَتْ إِلَى حُزْنٍ صَامِتٍ عَمِيقٍ

But very soon this resent-  
ment became a silent,  
deep sadness.  
Hus. ayy. I, 18,7

g) a genitive

In a genitive construction, a noun clause may only be used in place of the noun in the genitive case, never in the function of a noun in the construct state. However, a noun clause may be governed by a noun or its equivalent in the *status constructus*, which therefore never takes the definite article. The construction always has a definite meaning.

مِنْ يَوْمٍ أَنْ سَافَرَ مَلِكُ الْمَدِينَةِ

Ever since the time when  
the king of the city de-  
parted. Hak. sheh. 132,2

إِنْتَظَرْتُ عَلَى أَمَلٍ أَنْ تَظْفَرَ  
بِهَذِهِ السَّعَادَةِ

She waited, hoping that  
she would achieve this  
great happiness.  
Mah. zuq. 178,14

أَلَمْ تَعُدْ بِكَ رَغْبَةً أَنْ تَعْرِفَ مَنْ  
أَنَا؟

Hasn't your longing to  
know who I am brought  
you back [to me]?  
Hak. sheh. 150,2

إِنْطَلَقَ الْقَوْمُ مُسْرِعِينَ مِنْ خَوْفِ  
أَنْ يَغْلِبَ أَبُو سَفْيَانَ مِنْهُمْ

The people departed hur-  
riedly fearing that Abu  
Sufyan would slip away  
from them.  
Hai. sir. 258,4

وَقْتُ أَنْ كُنْتُ مِثْلَكَ

When I was as you [are].  
Hak. sheh. 138,6

لَا مِنْ أَجْلِ أَنَّهُ ابْنُ الْمَدِيرِ  
فَحَسَبَ وَلَكِنْ مِنْ أَجْلِ أَنْ —

Not only because he was  
the director's son but  
also because....  
Raf. wah. I, 82,17

فِي حِينِ أَتْنَا لَا نَزَالَ نَحْلُمُ  
أَحْلَامَ الْكَاضِي

while we are still dreaming  
of the past.  
Zur. (Zy.) 18,11

وَكَانَ قَدْ صَبَّ مَعَ الْحَلِيبِ فِي  
فَنَاجِينَ كَبِيرَةٍ بَدَلِ أَنْ يَكُونَ صِرْفًا  
فِي الْأَقْدَاحِ

It had been poured with  
milk into large cups  
instead of pure in  
glasses. Raih. mul. 55,3

حَذَرَ أَنْ يَكُونَ مُحَمَّدٌ قَدْ سَبَقَهُ  
إِلَى الطَّرِيقِ

for precaution [in case]  
that Mohammed had pre-  
ceded them.  
Hai. sir. 260,4

The following formula constructions are of special interest:

غَيْرَ أَنْ, "except that...", whose syntactical function has faded to the point that it usually intro-

duces a statement (which is no longer subordinated) in adversative relationship to a preceding one to mean "however," "but," "though":

أَنَا لَا أَدْرِي — غَيْرَ أَنِّي أَرَى  
مِنْ الضَّرُورَةِ — I do not think...; but I  
do think it necessary  
to....  
Hus. (Br.II) 78,24

لَهُمْ أَنْ يَحَافِظُوا — غَيْرَ أَنْ  
عَلَيْهِمْ أَنْ يَسْلِمُوا فِي الْوَقْتِ نَفْسِهِ  
بِضَرُورَةِ السَّعْيِ إِلَى الْوَحْدَةِ الْعَرَبِيَّةِ  
بِضَرُورَةِ السَّعْيِ إِلَى الْوَحْدَةِ الْعَرَبِيَّةِ  
But they may preserve...; but  
they must, at the same  
time, admit the necessity  
of striving for Arabic  
unity. Hus. (Br.II) 79,1

غَيْرَ أَنَّهُ بَدَلًا مِنْ أَنْ — But he, instead of....  
Maz. (Zy.) 1,27

غَيْرَ أَنَّهُ فِي وَسْعِي أَنْ آتِيكَ  
بِشُهُودٍ — But I can bring you some  
witnesses....  
S. Din (Br.) 60,15

غَيْرَ أَنِّي عِنْدَ خُرُوجِي تَذَكَّرْتُ أَنْ — But, going out, I remembered  
that.... Hak. ahl. 62,5

مِنْ غَيْرِ أَنْ — "without," however, does not express  
a statement of fact; therefore, the noun clause is  
introduced by أَنْ :

دَخَلَ آلَيْتِ تَوًّا مِنْ غَيْرِ أَنْ  
يَصَافِحَنِي — He came into the house im-  
mediately without shaking  
hands. Nu'. liq. 23,3

أَتَيْتُ جَعَلْتُ عُنْوَانَ بِحَثِي "حَيَاةُ  
مُحَمَّدٍ" مِنْ غَيْرِ أَنْ أُرْدِفَ هَذَا  
الْعُنْوَانَ بِالصَّلَاةِ وَالسَّلَامِ عَلَى  
رَسُولِ اللَّهِ — that I gave the name  
Mohammed's Life to my study  
without adding to this  
title the eulogy of God's  
Prophet.  
Hai. sir. 45,17

#### § 221 THE SYNDETICAL NOUN CLAUSE AFTER A PREPOSITION

Under this heading, we are actually dealing with noun clauses in the genitive case, since the noun

clause is used in place of the noun in the genitive governed by a preposition.

We may draw a distinction between the cases in which the preposition depends directly upon a verb or a verbal noun (either an infinitive or verbal adjective) and the very frequent instances in which linguistic intuition emphasizes the unity between the preposition and the following particle with the definite tendency to make up new conjunctive phrases.

In the first category, the noun clause remains in its dependent position, governed by the verb or verbal noun upon which it depends with respect to function and meaning. In this category, the noun clause always follows, usually directly, after the verb or verbal noun requiring the use of the preposition. The use of either أَنْ or أَنَّ will be determined by the meaning of the expression, as we have stated immediately above; i.e., أَنْ for statement of fact only, أَنَّ for any other cases or when the emphasis should be directed toward the action and not toward a nominal part of the noun clause unless required by the grammatical structure of the statement following:

إِنَّمَا كَانَتْ نَفْسُ مُحَمَّدٍ مَشْفُوقَةً  
بِأَنْ تَرَى وَأَنْ تَسْمَعَ وَأَنْ تَعْرِفَ — Mohammed's spirit longed  
to see, to hear, and to  
know. Hai. sir. 118,8

(حَتَّى) أَضْطُرَّ آخِرُ الْأَمْرِ إِلَى  
أَنْ يَتَشَاوَرَ مَعَ خُلَصَائِهِ مَاذَا يَصْنَعُ — He was compelled at the  
end to consult with his  
loyal comrades about  
what to do.  
Hai. sir. 360,8

كُلُّ هَذَا وَأَشْأَلُهُ يَدُلُّنَا عَلَى  
أَنْ — All this and similar  
things prove to us  
that....  
Amin duh. I, 163,7

ثُمَّ تَنَبَّهَتْ إِلَى أَنَّهَا لَمْ تَتَمَّ  
تَشْطِيطَ شَعْرِهَا — Then she realized that  
she was not through with  
combing her hair.  
Mah. zuq. 178,5

فَالْخَيْرُ فِي أَنْ يَتْلِكَ عَلَى نَفْسِهِ  
أَمْرًا — So it would be best for  
him to control himself.  
Hus. ayy. II, 33,20

هَذِهِ الْحَادِثَةُ أَعَانَتْهُ عَلَى أَنْ يَفْهَمَ  
حَقًّا مَا يَتَحَدَّثُ بِهِ الرَّوَاةُ عَنْ أَبِي  
الْعَلَاءِ مِنْ أَنَّهُ أَكَلَ ذَاتَ يَوْمٍ  
رَبَسًا —

This event helped him to really understand what the narrators said about Abu l-Ala, that he once ate molasses....  
Hus. ayy. I, 20, 11

قَرَّرَ عَزْمَهُ فِي الْحَالِ عَلَى أَنْ يَمُكَّتَ  
مَعَهُمَا

He decided immediately to remain with the two.  
Mah. qah. 57, 14

In the second category, the preposition has lost its attachment to any specific part of the main clause and, together with the particle introducing the subordinate, has become an interjectional phrase. As such, it is often used preceding the main clause.

The use of either *أَنَّ* or *أَنْ* will also be determined by the meaning of the construction, as we have stated in the introduction above.

Such cases are so numerous that we can only present the most characteristic groups.

#### A Adversative Compounds

a) *أَنَّ* introducing a subordinate noun clause; the main clause, when following the subordinate clause, is usually preceded by the conjunction *فَ*:

وَمَعَ أَنَّ الصَّبِيَّ كَانَ كَلِفًا بِإِخْصَاءِ  
الدَّرَجِ فَقَدْ أَقَامَ مَا شَاءَ اللَّهُ  
لَهُ أَنْ يُقِيمَ —

Although the boy was very fond of counting the steps of a stairway..., he remained God knows how long.... Hus. ayy. II, 5, 9

وَمَعَ أَنَّ ثُوَيْبَةَ لَمْ تَرْضِعْهُ إِلَّا أَيَّامًا  
فَقَدْ ظَلَّ يَحْفَظُ لَهَا خَيْرَ الْوَدِّ

Although Thuwaiba only nursed him a few days, he always retained great affection for her.  
Hai. sir. 109, 20

وَالَا يَقْتُلُوا بَعْضَ رِجَالٍ مِنْ  
سَادَاتِ قُرَيْشٍ مَعَ أَنَّهُمْ أَشْتَرَكُوا  
فِي قِتَالِ الْمُسْلِمِينَ

nor to kill any of the Koreish chiefs, although they had participated in the fight against the Moslems. Hai. sir. 267, 8

تَجَاهَلَ السُّلْطَانُ مَعَ أَنَّ دُخَانَ  
الْفَلَائِينَ أَكْرَهَ شَيْءٍ لَدَيْهِ

The Sultan pretended not to notice it, although the smoke of pipes was what he detested most.  
Raih. mul. 80, 23

b) *عَلَى أَنْ*, however, introduces a coordinated adversative construction, generally as an opposition to a preceding situation:

عَلَى أَنْ حَيَاتُهُ تَغَيَّرَتْ بَعْضَ الشَّيْءِ

His life, however, did change somewhat.  
Hus. ayy. I, 67, 7

عَلَى أَنَّهُ لَيْسَ مِنْ وَاجِبِنَا أَنْ —

But it is not necessary for us to....  
Khalid (Br. II) 95, 26

عَلَى أَنْ مُحَمَّدًا لَمْ يَنْتَظِرْ رَسُولِيهِ  
إِلَى الْخَوْرَاءِ

But Mohammed did not wait for the return of his two emissaries to al-Haura.  
Hai. sir. 255, 23

عَلَى أَنْ لِكُلِّ شَيْءٍ حَدًّا

But everything has its limits.  
Hus. ayy. I, 75, 7

Note the following:

أَمَرَ أَصْحَابَهُ أَنْ يَلْحَقُوا بِالْأَنْصَارِ  
بِثَرِبَ عَلَى أَنْ يَتْرَكُوا مَكَّةَ مُتَفَرِّقِينَ

He ordered his companions to join the Ansar in Yathrib but to leave Mecca separately. Hai. sir. 208, 3

Note also that *عَلَى أَنْ* may introduce a condition and follow the statement it affects:

أَقْرَبَ النَّبِيِّ فِي إِمَارَتِهِ عَلَى أَنْ يَجْمَعَ  
الْعَشْرَ مِنْ أَهْلِ بِلَادِهِ لِيُؤَدَّ إِلَى  
جَبَاةِ الرَّسُولِ

The Prophet confirmed [him in] his rank with the condition that he gather the tithe from the people of his land to give it to the Messenger's tax collectors.  
Hai. sir. 485, 13

c) *بَعْدَ أَنْ* also with adversative meaning:

بَيْدَاتِي كُنْتُ شَاكِرًا لِلشَّيْخِ طَيِّبِهِ

However, I was thankful to the sheikh for his kindness.  
Raih. (Zy.) 23,36

بَيْدَ أَتْنَاهَا لَمْ تَتِرْ شَهْوَتَهُ كَمَا  
فَعَلْتَ إِحْسَانًا

But she did not excite his passion as Ihsan did.  
Mah. qah. 57,11

بَيْدَ أَنَّهُ أَذْرَكَ أَنَّهُ لَمْ يَعْدَمِ  
الْمُمْكِنِ اسْتِجْدَاءِ حَمْدِي بِكَ —

But he realized that it would no longer be possible to beg Hamdis  
Bey.... Mah. qah. 65,1

#### B Temporal Compounds

##### a) بَعْدَ أَنْ , "after"

قَالَ لَهَا بَعْدَ أَنْ رَفَعَ عَيْنَيْهِ  
تَعَوَّ السَّمَاءَ —

After raising his eyes to the heavens, he answered her.... Gibr. I, 97,5

لِذَلِكَ أَنْصَرَفَ جَمَاعَةٌ مِنْ هَؤُلَاءِ عَنْ  
مُتَابَعَةِ مُحَمَّدٍ بَعْدَ أَنْ أَتَبَعُوهُ  
زَمَانًا طَوِيلًا

For this reason, some of them abandoned Mohammed, after having followed him a long time.  
Hai. sir. 197,9

ثَنَيْتَ الْخَطِيئَةَ إِلَى الْبَيْتِ —  
بَعْدَ أَنْ أَخَذْتُ نَصِيصِي مِنْ شَرَابِ  
وَسَمَاعِ

I returned home..., after drinking and listening to music.  
Maz. (Zy.) 10,2

إِذَا بَعْدَ أَنْ خَرَجْنَا مِنْ مِيَاهِ  
الْمَنَامَةِ مَسَاءً سَكَنَتِ الرِّيحُ

Then, after we had left al-Manama's waters in the afternoon, the wind subsided. Raih. mul. 226,9

##### b) قَبْلَ أَنْ , "before"

جَرَى كُلُّ ذَلِكَ قَبْلَ أَنْ  
تَسْتَيْقِظَ حَيَاتِي مِنْ سُبَاتِ  
الْحَدَاثَةِ الْعَمِيقِ

All this happened before my life had awakened from the deep lethargy of childhood.  
Gibr. I, 113,15

أَنْ يَخِيطَ فِي الشَّوَارِعِ عَلَى غَيْرِ هَدًى  
قَبْلَ أَنْ يَعُودَ إِلَى الْبَيْتِ

to wander through the streets before going back home. Mah. qah. 149,20

أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَوْتِدَ  
إِلَيْكَ طَرْفَكَ

I'll bring it to you in the twinkling of an eye.  
Hak. sul. 63,13

لَنْ تَذْهَبَ قَبْلَ أَنْ تَقُولَ لِي ...

You shall not go before telling me....  
Hak. ahl. 102,7

#### C Comparative Compounds

a) كَأَنَّ is used to introduce a comparison which is contrary to fact, "as if," "as though":

مَضَى فِي عَزْفِهِ وَالنَّاسُ كَأَنَّهُمْ فِي  
حَضْرَةِ سَاحِرٍ عَظِيمِ

He went on playing while the audience [reacted] as if in the presence of a great magician.  
Nu'. liq. 30,1

أَنْ كُلِّ مَنْ نَامَ فِي هَذَا الْكَهْفِ  
يُصْحَوُ وَكَأَنَّ أَعْضَاءَهُ مُتَكْسِرَةً

that everybody who sleeps in this cave awakens [feeling] as though their bones were broken.  
Hak. ahl. 23,7

لَكَأَنَّكَ تَجْهَلُ بِهَا

as if you did not know how Baha is.  
Nu'. liq. 33,3

هُوَ يَذْكُرُ هَذَا السِّيَاحَ كَأَنَّهُ  
رَأَاهُ أَمْسَ

He remembers the fence as though he had seen it yesterday.  
Hus. ayy. I, 4,5

At times, كَأَنَّهُ introduces a main clause intended as uncertain but likely to have happened:



اِحْتَفَظَ الْخَادِمُ لِسَيِّدِهِ بِشَيْءٍ مِنْ  
الْبَطِيخِ وَضَعَهُ فِي النَّفَقِ وَكَأَنَّهُ لَمْ  
يَضَعْهُ فِي الْمَكَانِ الَّذِي تَعَوَّدُ أَنْ  
يَضَعُ فِيهِ طَعَامَ الشَّيْخِ — وَكَرِهَ  
الشَّيْخُ أَنْ يَسْأَلَ — وَ—  
The servant reserved for  
his master a piece of the  
watermelon which he put  
in the cellar. But it  
seemed as if he did not  
put it where he customarily  
placed the sheikh's food...  
and the sheikh hated to  
ask...thus....  
Hus. ayy. I, 21, 10

(For  $\text{كَأَنَّ}$  see Vol. II, § 126 ; and on the use  
of  $\text{كَأَنَّا}$  see Vol. III, p. 240f.)

b)  $\text{كَأَنَّ}$  with the same meaning of a comparison  
contrary to fact:

$\text{كَأَنَّ لَمْ يَمُضْ بَيْنَهَا وَبَيْنَهُ مِنْ  
الْوَقْتِ شَيْءٌ}$  as though time had not  
passed since then.  
Hus. ayy. I, 15, 7  
 $\text{كَأَنَّ لَيْسَ فِي الدُّنْيَا إِلَّا أَشْيَاؤُهَا}$  as though there were  
nothing in the world  
but its own prosperity.  
Raf. wah. I, 33, 5  
 $\text{كَأَنَّ لَمْ يَرَّ بِهَا إِلَّا يَوْمٌ وَاحِدٌ}$  as if but just a day had  
passed. Manf. sha'. 255, 6

#### D Other Prepositional Compounds

a)  $\text{لِأَنَّ}$  , "because," "for":

$\text{لِأَنَّهَا لَا تَعِيشُ بِنَفْسِهَا  
وَلِنَفْسِهَا}$  for she does not live  
through herself or for  
herself.  
Q. Amin (Zy.) 5, 30  
 $\text{لِأَنَّهُمْ يَنَامُونَ مَعَ الْبَهَائِمِ فِي  
حُجْرَةٍ وَاحِدَةٍ؟}$  because they sleep to-  
gether with animals in  
only one room?  
Hak. (Zy.) 11, 18

b)  $\text{لِأَنَّ}$  , "in order to":

$\text{مُحَمَّدٌ — أُعِدَّ لِأَنَّ يَحْمِلَ الرِّسَالَةَ  
لِلْعَالَمِ أَجْمَعِ}$  Mohammed...had been pre-  
pared in order to bring  
the Message to the entire  
world. Hai. sir. ط, 12

c)  $\text{دُونَ أَنْ}$  , "without":

$\text{خَرَجَ سَالِمًا كَمَا دَخَلَ دُونَ أَنْ  
يَشْعُرَ بِالزَّمَنِ}$  He came out as healthy  
as when he had entered,  
without noticing the  
[passing of] time.  
Hak. ahl. 37, 1

$\text{ثُمَّ قَالَتْ لَهَا دُونَ أَنْ تَحُولَ  
عَنْهَا عَيْنَيْهَا —}$  Then she said to her with-  
out taking her eyes from  
her.... Mah. zuq. 174, 12

#### § 222 ELLIPSIS OF THE PREPOSITION

Particularly common constructions consisting of  
a preposition governing a noun clause are frequently  
used with the ellipsis of the preposition involved  
(see Vol. II, § 91). In such cases, without changing  
the meaning of the construction, the noun clause will  
modify its syntactical relationship to the noun or  
verb governing it. Within this new relationship, the  
noun clause may assume the syntactical function of  
either

a) a nominative (subject or predicate in a  
nominal sentence):

$\text{وَأَنَّهُ لَا بُدَّ أَنْ يَكُونَ سَعِيدًا}$  and that he must be happy  
with this conversation.  
Manf. mag. 13, 19  
 $\text{بِهَذَا الْحَدِيثِ}$   
 $\text{لَا بُدَّ أَنْ يَكُونَ ابْنُ أَحَدٍ}$  He must be the son of an  
Indian Rajah.  
Ayy. (Br.) 27, 21  
 $\text{رَأَجَوَاتِ الْهِنْدِ}$   
 $\text{كَأَنَّ لَا بُدَّ أَنْ يَتَكَلَّمَ}$  He must speak.  
Mah. qah. 146, 21  
 $\text{لَا رَيْبَ إِذَا أَنْ —}$  Then there is no doubt  
that.... Hai. sir. 168, 2

لَا شَكَّ أَنْ — There is no doubt about....  
Mah. qah. 80,2;  
Hak. ahl. 44,16

b) a genitive (with the preceding noun thus necessarily in the construct state):

اللَّهُ مَسْئُولٌ أَنْ — God is responsible to....  
Mah. qah. 40,21

لَسْتُ فِي حَاجَةٍ أَنْ — I don't need to....  
Hak. sul. 79,14

c) an accusative (object of a verb or verbal noun):

وَلَكِنَّهُ عَاجِزٌ كُلُّ الْعَجِزِ أَنْ — But he was completely  
unable to....  
Hus. ayy. I,16,16

إِنَّهُمْ لَأَهْلٌ أَنْ — They indeed deserve to....  
Hai. sir. 359,11

كَانَ وَادِعًا أَنَّهُ — He was sure that....  
Hus. ayy. I,8,14

شَعَرْتُ أَنَّ فِي حَدِيثِهِ رُوحًا  
جَدِيدَةً — She felt that there was  
a new spirit in his con-  
versation.  
Manf. sha'. 169,13

هَآ قَدْ أَوْشَكَ أَنْ يَنْسَاهُمْ النَّاسُ  
فِي عَصْرِنَا هَذَا — There, people have almost  
forgotten them in our day.  
Hak. ahl. 48,16

(هُوَ) مُشْفِقٌ — أَنْ يُنْبِئَهُ أَخَاهُ — He was afraid...to awaken  
his brother.  
Hus. ayy. II,43,2

كَانَ مُقْتَنِعًا أَنَّ أَبَاهُ مُحِقٌّ — He was convinced that his  
father was right.  
Hus. ayy. I,44,3

حَتَّى أَوْشَكَ اللَّيْلُ أَنْ يَنْتَصِفَ — until it was almost mid-  
night. Mah. qah. 149,19

d) or an accusative after a copulative verb:

لَيْسَ شَكٌّ أَنْ — There is no doubt that....  
Musa adab. 111,5

## § 223 ADJECTIVAL CLAUSES

Adjectival clauses, as their name indicates, are those clauses which function in a compound in the same manner as adjectives in an expanded sentence, thus modifying a substantive.

This modification has, as does that of adjectives (see Vol. II, § 62), two different purposes, either that of determining the substantive which the relative clause modifies —thus restricting its meaning as intended by the speaker— or simply that of qualifying the meaning by adding to the substantive new aspects which are actually not necessary to the correct understanding of the statement expressed in the main clause; hence their division into restrictive and nonrestrictive.

A relative clause is always a complete sentence, but not an independent one in the sense that it must include the noun to which it refers, since it is essential for a relative statement to be a modification of a substantive. This latter is called "the antecedent"; its presence in the relative clause is usually taken up by a personal pronoun, which Arab grammarians have named *الضَّمِيرُ الْعَائِدُ*, "the resumptive pronoun."

From the structural point of view, Arabic only makes a distinction between syndetical and asyndetical adjectival clauses. Of them, only the syndetical offer a relative adjective as exponent of their syntactical nature, while the asyndetical have no specific or distinctive feature.

The basic difference between syndetical and asyndetical relative clauses is determined by the nature of the relative adjective. Originally a demonstrative, it still has in common with other demonstratives the fact that it can only modify nouns already determined, either by the definite article or by a genitive.

The relative adjective was originally and still is attached to the substantival antecedent, that is to say, it belongs structurally in the main clause,

not in the relative clause; thus its presence in the construction does not make unnecessary the use of the resumptive pronoun.

Arab grammarians have expressed the real nature of the construction only in the cases of relative clauses used asyndetically, which they call *صفة*, "qualification" (compare with *اسم صفة*, "adjective"); while those in syndetical construction are known as *صلة*, "tie." This name, however, merely points out the presence of a relative adjective, "a tie," without giving any information about the nature of the construction.

It is customary to emphasize the parallelism of syndetical/asyndetical as equivalent to a construction with a defined/undefined substantive. This, however, does not reflect the conditions under which the relative clause is used.

As we have already mentioned, the presence of the relative adjective *صلة*, the "tie," is based upon the grammatical determination of the substantive that functions as an antecedent, which the relative clause modifies and to which it refers. Hence, when this determination is missing, with a resulting grammatically undefined substantive antecedent, no relative adjective is used to connect the clause with its antecedent.

However, the actual function of this adjective in the main clause is to emphasize the grammatical determination of the noun which it modifies, not the statement of this determination in relation to the clause. It is for this reason that we can understand the fact that, while an undefined noun never takes a syndetical relative qualification, a defined one may, and frequently does, take a relative clause asyndetically.

## § 224 THE ASYNDETIICAL RELATIVE CLAUSE

A The relative clause is used without a connecting particle

a) in the previously mentioned cases of grammatical indetermination of the substantive antecedent:

هَذِهِ رِسَالَةٌ حَمَلْنِيهَا لِيُونَارْدُو

This is a letter Leonardo gave me. Nu'. liq. 85,5

هَذَا شَرَفٌ عَظِيمٌ مَا كُنْتُ أَحْلَمُ بِهِ يَوْمًا

This is a great honor I had never dreamed of. Hak. ahl. 66,1

أَشَارَ لَهَا إِلَى كُرْسِيِّ قَدْ أَعَدَّ لَهَا

He indicated to her to be seated on a chair he had prepared for her. Manf. sha'. 92,13

بَيْنَ هَذِهِ الْأَخْبَارِ خَبْرٌ مَلَأَ الصَّبِيَّ إِعْجَابًا

In this news there was something that greatly surprised the boy. Hus. ayy. I,101,5

كَانَ لَهُ قَرِيبٌ صَبِيٌّ مِثْلُهُ يَرِاقُهُ إِلَى الْكُتَّابِ

He had a relative, a boy of his age, who accompanied him to school. Hus. ayy. I,102,3

تَعَلَّمَ الصَّحَفِيُّونَ لُغَةً جَدِيدَةً يَكْتُبُونَ بِهَا

Journalists have learned a new language in which they write. Musa (Zy.) 2,31

b) after an indefinite genitive construction (see Vol. II, § 72):

كَأَشَعَةٍ قَمَرٍ دَخَلَتْ مِنَ النَّافِذَةِ

as a moonbeam entered through the window. Gibr. II,26,1

فَلْيَقْطَعَنَّ أَيْدِي رِجَالٍ وَأَرْجُلَهُمْ زَعَمُوا أَنَّهُ مَاتَ

Let the hands and feet of those who say he has died be cut off. Hai. sir. 505,20

(كَانَ الْعَامَ) عَامَ جَدَبٍ عَانَتْ الْأُسْرَةُ فِيهِ أَسْبَابَ الْعُسْرَةِ وَالضِّيقِ

It was a year of drought in which the family suffered destitution and poverty. Tai. (Br.) 123,24

كُلُّ شَيْءٍ أَرَاهُ حَوْلِي

everything I saw around me. Tai. (Zy.) 9,45

كُلُّ كَلِمَةٍ كَتَبَهَا every word he wrote.  
Musa adab. 176,16

Thus, after an elative followed by an indefinite genitive, although the meaning is always defined as "the most...", "the greatest...", the relative clause will refer to the indefinite genitive; thus the construction will be asyndetical:

قَدْ كَانَتْ عِنْدَهَا أَنْفَسَ هَدِيَّةٍ  
جَاءَتْهَا فِي ذَلِكَ النَّهَارِ  
Nu'. liq. 29,3

إِنَّكَ أَفْضَلُ مُبَارِزٍ رَأَيْتُ فِي حَيَاتِي!  
Manf. sha'. 58,14

أَمَّا صُورَتُهُ فَهِيَ أَجْمَلُ صُورَةٍ خَلَقَهَا  
اللَّهُ فِي الْعَالَمِ  
Manf. sha'. 101,6

رَأَى النَّاسُ أَجْمَلَ فَتَاةٍ رَأَوْهَا فِي  
حَيَاتِهِمْ  
Manf. mag. 181,3

هَذَا أَوَّلُ كِتَابٍ جَاءَنِي مِنْ—  
This is the first letter  
I received from....  
Raih. mul. 31,4

c) after a noun which is defined as a species —and therefore only generally (see Vol. II, § 52)— when followed by a nonrestrictive relative clause; for example, after a comparison:

لَإِنَّ النَّفْسَ كَالزَّهْرَةِ تَضُمُّ أَوْرَاقَهَا  
أَمَامَ الظُّلْمَةِ  
Gibr. I, 138,3

أَمَّا الْحَقِيقَةُ فَهِيَ كَالنَّجْمِ لَا تَبْدُو  
إِلَّا مِنْ هَوَاءِ ظُلْمَةِ اللَّيْلِ  
Truth is like the stars,  
which do not appear but  
through the darkness of  
night. Gibr. I, 164,19

السَّمَكُ يَشْتَرَى مَقْلًا مِنَ الدَّكَانِ  
fish bought from the  
store, [already] baked.  
Amin (Zy.) 26,44

كَالْمَاءِ يَتَّخِذُ شَكْلَ الْإِنَاءِ  
as water, that [always]  
assumes the form of its  
container.  
Hak. sheh. 149,2

Note that after a comparison, when the noun is followed by a restrictive relative clause, the clause is used syndetically:

كَالْكَلْبِ الَّذِي يَتَّبِعُ سَيِّدَهُ إِلَى  
الصَّيْدِ  
like a dog following his  
master to the chase.  
Hak. yaum. 10,10

أَنْ أَكُونَ كَالْتَّلْعَلِ الَّذِي حَاوَلَ  
أَنْ يُصِيبَ الْعَنْبَ  
to be like the fox which  
tried to reach the grapes.  
Hus. (Br.) 94,2

d) rather frequently in modern Arabic after a definite noun, especially when the relative clause is nonrestrictive<sup>16</sup>:

مَا هِيَ الْوَرَّةُ الْأُولَى أَصَافِحَكَ فِيهَا  
That is not the first time  
we have shaken hands.  
Nu'. liq. 32,10

أَنَّهُ مَوْضِعُهُ مِنَ الْحَيَاةِ الْاجْتِمَاعِيَّةِ  
يُصْنَعُ فِيهِ مَا يَشَاءُ  
that it is his place in  
social life, where he  
does as he pleases.  
Raf. wah. III, 6,10

النَّاسُ الْآنَ كَالْأَطْفَالِ غَابَتْ أُمُّهُمْ  
Mankind today is like a  
child whose mother is  
absent.  
Raf. wah. III, 15,20

هَؤُلَاءِ وَلَا رَيْبَ رَجَالٍ دَقِيَانُوسَ  
جَاءُوا يَلْتَسُونَنَا  
Undoubtedly these are  
Dacianus' people who have  
come searching for us.  
Hak. ahl. 38,13

16. Compare with the cases of descriptions using circumstantial clauses explained in Vol. III, p. 247f.



لَيْسَ فِيهِ إِلَّا ظِلُّ الْأَعْرَجِ يَلْقِيهِ  
الْمَصْبَاحُ الْكَهْرِبَائِيُّ

There was nothing there but the lame boy's shadow, which the electric lamp projected.

'Aww. (Br.) 21,13

كَصَحْرَاءِ إِفْرِيقِيَّةَ الْكِبَرَى لَا يُقِيمُ  
بِهَا مُقِيمٌ

as the great African deserts in which no one lives. Hai. sir. 72,3

جُعِلَ عَدَدُ أَعْضَائِهِ الْعَالَمِينَ  
عَشْرِينَ يُخْتَارُونَ مِنْ غَيْرِ تَقْوِيمٍ  
بِالْجَنَسِيَّةِ مِنْ بَيْنِ —

The number of its members was set at twenty, who were elected regardless of nationality from among.... Khalid (Br.II) 7,1

كَانَ أَطِبَاءُ وَوَسَلُ مَضَلَحَةِ الصِّحَّةِ  
قَدَرِ أَنْبَثُوا فِي الْأَرْضِ وَمَعَهُمْ  
أَدَوَاتُهُمْ وَخِيَاثُهُمْ يَحْجِزُونَ فِيهَا  
الرَّضَى

The doctors and the representatives of the Health Office had scattered throughout the country, carrying with them their instruments and their tents in which they isolated the ill. Hus. ayy. I,127,2

e) frequently with temporal expressions, especially when such words as "week," "month," "year," and the like are used as relative clauses in asyndetical construction. The relative clause in these cases is represented only by a verb: "after so many years (which had) passed":

بَعْدَ أَجْيَالٍ مَضَتْ عَلَى مَوْتِ الْأَمِيرِ

after generations had passed since the death of the Emir. Nu'. liq. 61,2

قَدْ كَانَ ذَلِكَ لِعِشْرِينَ سَنَةً  
خَلَّتْ فِي مَوْتِ الْحَسَنِ

That happened twenty years after Hasan's death. Raf. wah. I,261,4

مَنْذُ أَكْثَرِ مِنْ سِتَّةِ آلَافِ سَنَةٍ مَضَتْ

after more than six thousand years had passed. Hai. sir. 66,8

الطَّعَامَ الَّذِي دَاوَمَ عَلَى تَنَاوُلِهِ  
لِثَلَاثَةِ أَسَابِيعَ مَضَتْ

the food which he had been eating for the past three weeks. Mah. qah. 62,18

أَلَمْ أَنْذِرْكَ مِنْ أَسْبُوعٍ مَضَى؟

Didn't I warn you last week? Mah. zuq. 10,11

إِلَى قَرْنٍ مَضَى —

Until a century ago.... Hai. sir. 42,8

مَدَى أَرْبَعَةَ عَشَرَ قَرْنًا مَضَتْ  
لَا تَنْقَطِعُ

during the past fourteen centuries without interruption. Hai. sir. 424,7

Note the verbal agreement in the following:

أَلَسْتُ شَاعِرَهَا لِعِشْرِينَ عَامًا  
خَلَوْنَ؟

Haven't I been poet there for the past twenty years? Mah. zuq. 10,19

لِثَمَانٍ خَلَوْنَ مِنْ شَهْرِ رَمَضَانَ

on the eighth day of the month of Ramadan. Hai. sir. 257,17

B An asyndetical relative clause may be equivalent to a final clause (compare the Spanish *envié quien dijera* and the Latin *missi qui diceret*)<sup>17</sup>

a) often after a grammatically undefined noun:

بَحَثَ سَعْدٌ عَنْ مَنْزِلٍ يَسْتَأْجِرُهُ

Sa'd searched for a house to rent. 'Aqq. (Zy.) 15,7

أَفْتَشُ عَنْ كَلِمَةٍ أَقُولُهَا

I looked for a word to say. Nu'. liq. 25,12

مَا أَحْسَبُ لَكَ عَمَلًا يُسَارِعُ إِلَيْهِ

I don't think you have anything to which you should hurry. Hak. sheh. 6,8

17. Most of the instances presented here are brought together by Arab grammarians under the heading *الْحَالُ الْمَقْدَرُ*, "the predestined circumstance"; see, e.g., Reck., *Synt. Verh.*, p. 450.

أَثَارَهُمْ لِلْبَحْثِ عَنْ رَجُلٍ كَبِيرٍ  
يَتَوَسَّلُ بَيْنَهُ وَبَيْنَ هَذَا الدُّكْتُورِ

He let them look for an influential man to mediate between him and this doctor. Ayy. (Br.) 32,6

أَرَانِ إِسْتَيْفَنَ نَفْسَهُ عَلَى كَلِمَةٍ  
يَصِلُ بِهَا أَحَدِيثَ بَيْنَهُ وَبَيْنَهُ

Stephen tried [to find] words with which to establish some conversation with him. Manf. mag. 11,13

b) but also after a defined noun:

لَدُنَا بِسَلَاحِنَا الْكَرِيمِ  
الثَّرَّةِ نَنفِي بِهَا عَنْ نَفْسِنَا  
مَلَلَ الْإِنْتَظَارِ

We took refuge in this sharp and precious weapon of ours, chatter, to stave off the boredom of waiting. Tai. (Zy.) 9,6

#### § 225 THE RESUMPTIVE PERSONAL PRONOUN

A As we have mentioned above, the substantive antecedent of the relative clause is represented by a personal pronoun which assumes the proper syntactical function:

أَشَرْتُ بِعَصَا أَشْتَرَيْتَهَا خَصِيصًا  
لِهَذِهِ الْمُنَاسَبَةِ السَّعِيدَةِ

I made signs with a cane I had bought especially for this memorable event. Maz. (Zy.) 1,10

كَانَتْ شَرًّا لَا بَدَّ مِنْهُ

It was an unavoidable evil. Hus. ayy. I,93,16

وَلَكِنَّهَا مَسْئُولِيَّةٌ عَظِيمَةٌ تَحْمِلُنِي  
إِيَّاهَا

But this is a heavy responsibility you place on me. Nu'. liq. 17,12

هُوَ عَدُوٌّ مَا مِنْ صَدَاقَتِهِ بَدٌّ

He is an enemy whose friendship is needed. Mah. qah. 62,22

وَجَدَا نَفْسَيْهِمَا فِي بَهْوٍ أَرْضُهُ  
مِنَ الصَّوَانِ

They found themselves in a hall with a floor of granite. Mah. qah. 74,2

كُلُّ شَيْءٍ أَرَاهُ حَوْلِي

everything I saw around me. Tai. (Zy.) 9,45

كُلُّ كَلِمَةٍ كَتَبَهَا

every word he wrote. Musa adab. 176,16

B When the relative clause is nominal, the resumptive personal pronoun is usually brought forward closer to the substantive to which it refers, thus frequently inverting the normal word order:

قَالَتْ ذَلِكَ بِصَوْتٍ فِيهِ مِنَ الرِّقَّةِ  
وَاللَّطْفِ وَالْعَذْوَةِ

She said that in a pleasant and sweet voice with some feeling. Nu'. liq. 42,11

كَانَتْ لِأَهْلِ الْوَيْفِ — عَقْلِيَّةً  
خَاصَّةً فِيهَا سَدَاجَةٌ وَتَصَوُّفٌ  
وَعَقْلَةٌ

The rural people...had a special mentality in which there was a certain simplicity, mysticism and stupidity. Hus. ayy. I,96,9

هُوَ عَدُوٌّ مَا مِنْ صَدَاقَتِهِ بَدٌّ

He is an enemy whose friendship is needed. Mah. qah. 62,22

C Inversion does not occur, however, when the subject of the nominal sentence is a demonstrative or a personal pronoun:

طَبِيعِي فِي بِلَادٍ هَذِهِ حَالُهَا  
أَنْ —

It is natural in a country which has such conditions that.... Hai. sir. 72,3

صَنَعْتُ فِي ذَلِكَ شِعْرًا هَذِهِ  
تَرْجَمَتُهُ

She composed a verse about this, which is translated as follows. Raf. wah. I,19,7

يَعْيِيُونَنَا بِأَمْرِ نَحْنُ مِنْهَا بِرَاءٌ

They condemn us for things with which we have nothing to do. Din (Br.) 64,4

فَقَرَسَ لَهُمْ أَدَبٌ هُوَ نَتِيجَةُ  
تَارِيخِهِمْ

for the Persians had a culture that was a product of their history. Amin duh. I,8,13

حَتَّى لَا يُضَيِّعَ وَقْتًا هُوَ فِي أَشَدِّ  
الْحَاجَةِ إِلَيْهِ

so that he would not waste  
time which he needed so  
much. Mah. qah. 40,23

nor does inversion occur when the subject is modified  
by "the لا of general denial" (see Vol. II, § 108):

غَيْرَ أَنَّ هُنَا مَسْأَلَةً هَامَّةٌ لَا بَدَّ  
مِنَ الْإِشَارَةِ إِلَيْهَا

But here is an important  
matter that we must  
mention.  
Amin duh. I, 249, 13

إِذَا بَكَتْ بَكَتْ بِدُمُوعٍ لَا ثِقْلَ لَهَا

If they cry, it is with  
weightless tears.  
Raf. wah. I, 31, 5

أَنَّ الْعِلْمَ بَحْرٌ لَا سَاحِلَ لَهُ

that knowledge is a sea  
without a shore.  
Hus. ayy. II, 17, 7

ذَلِكَ شَيْءٌ لَا شَأْنَ لِي بِهِ

That is something I do  
not care about.  
Hus. ayy. I, 61, 16

نَحْنُ أُسْرَةٌ لَا رَجُلَ لَهَا

We are a family without  
a man. Mah. qah. 178, 2

nor is the inversion of word order found when the  
relative clause is a verbal sentence:

ثَلَاثَةَ أَيَّامٍ مَا تَمَكَّنْتُ فِي خِلَالِهَا  
أَنْ —

three days, during which  
it was not possible for  
me to.... Nu'. liq. 21, 1

أَمْثَالَهُمْ كَثِيرُونَ يَطُولُ ذِكْرُهُمْ

and many others like them  
whom it would take too  
long to mention.  
Amin duh. I, 126, 17

لِأَسْبَابٍ يَطُولُ ذِكْرُهَا

for reasons which would  
take too long to enumerate.  
Amin zuh. I, 14, 8

فِي زَاوِيَةِ أُخْرَى جُرْنٌ جَفَّ مَأْوُهُ

In another corner there  
was an empty basin.  
Gibr. II, 114, 3

D The resumptive personal pronoun frequently ap-  
pears in a clause governed by the relative:

شَيْءٌ آخَرَ أَحَبُّ أَنْ أَقْصَى عَلَيْكَ

There is another thing I  
want to tell you.  
Amin (Zy.) 7, 30

أَنْ لِلتَّلْفُونِ نَقَاطَةٌ خَاصَّةٌ يَنْبَغِي  
أَنْ يَعْلَمَهَا

that the telephone has  
special rules which one  
must learn.  
Mah. qah. 128, 7

حَفِظَ سُورًا مِنَ الْقُرْآنِ لَمْ يَلْبِثْ  
أَنْ نَسِيَهَا

He memorized some *suras*  
which he soon forgot.  
Hus. ayy. I, 48, 11

أُحَدِّثُهُ أَحَادِيثَ مُخْتَلِفَةً رَجَوْتُ  
أَنْ أُسْرِيَ بِهَا عَنْ نَفْسِهِ

to tell him various  
stories with which I  
hoped to cheer him up.  
Manf. mag. 255, 6

لِي إِلَيْكَ حَاجَةٌ يَا إِسْتَيْغَنَ أَرْجُو  
أَلَّا تَضِنَّ عَلَيَّ بِهَا

I need you, Stephen. I  
hope you don't let me  
down. Manf. mag. 117, 13

مَوْلَفٌ آخَرُ يَجِبُ أَنْ نَعْرِفَ جَمِيعَ  
مَوْلَفَاتِهِ

There is another author  
whose works we must know.  
Musa adab. 176, 16

E When the predicate of a nominal sentence whose  
subject is a personal pronoun of the first or second  
person has a relative modification, the resumptive  
pronoun may agree in person with the subject of the  
sentence instead of agreeing with the predicate, which  
is grammatically the actual antecedent of the relative  
clause:

إِنَّمَا أَنْتَ أَعْرَابِيٌّ لَا عِلْمَ لَكَ

You are a Bedouin who  
knows nothing.  
Hai. sir. 370, 2

أَنَا رَجُلٌ لَا مَالَ لِي

I am a man without any  
money. Hai. sir. 120, 23

أَنَا رَجُلٌ ضَعِيفٌ لَا نَاصِرَ لِي

I am a weak man without  
any helper.  
Manf. mag. 49, 15

- أَنَا فَتَى يَافِعٌ لَا أَفَكِّرُ فِي غَيْرِ  
السَّاعَةِ الَّتِي أَكُونُ فِيهَا  
I was a growing boy who  
thought only of the  
present. Maz. (Zy.) 10,1
- أَنَا رَجُلٌ لَا يَنْقُصُنِي أَلَالٌ  
I am a man who never lacks  
money. Mah. zuq. 60,18

This attraction in grammatical person, however,  
is not necessary:

- نَحْنُ أُسْرَةٌ لَا رَجُلَ لَهَا  
We are a family without  
a man. Mah zuq. 178,2
- وَلَكِنِّي كُنْتُ أَمْرًا لَيْسَ لَهُ فِي الْقَوْمِ  
مِنْ أَهْلٍ وَلَا عَشِيرَةٍ  
I am a man without parents  
or relatives in this tribe.  
Hai. sir. 415,16

#### § 226 OMISSION OF THE RESUMPTIVE PRONOUN

The resumptive personal pronoun may be omitted  
when the context clearly presents the relationship  
between the substantive and its relative modification.

This is generally the case when the personal pro-  
noun is the subject in the relative clause and the  
sentence is verbal, since the subject is implied in  
the verbal form:

- مَلَأَتْ قَلْبَهُ حَيَاءٌ لَمْ يَغَارِقْهُ إِلَى  
الآن  
It filled his heart with  
a shame that has not  
left him till now.  
Hus. ayy. I,19,4
- تَعَلَّمَ الصُّحُفِيُّونَ لُغَةً جَدِيدَةً  
يَكْتُبُونَ بِهَا  
Journalists have learned  
a new language in which  
they write.  
Musa (Zy.) 2,31

The resumptive pronoun as subject is usually omitted  
even in the instances when it fulfills its function in  
a clause subordinated to the relative:

- كِتَابٌ آخَرُ لَسْتُ أَدْرِي كَيْفَ كَانَ  
يَسَى  
and another book, the  
title of which I do not  
know. Hus. ayy. I,97,7

It is not omitted when it functions as a subject  
in a nominal sentence:

- يَدْخُلُ إِلَى غُرْفَةٍ هِيَ أَشْبَهُ  
بِالدَّهْلِيزِ  
He entered into a room  
very much like a hallway.  
Hus. (Zy.) 25,13
- طَبِيعِي فِي بِلَادٍ هَذِهِ حَالُهَا  
أَنْ —  
It is natural in a country  
with such conditions  
that.... Hai. sir. 72,3

Note, however, the following:

- إِنِّي قَدْ تَزَوَّجْتُ رَجُلًا لَا كَالرَّجَالِ  
that I have married a man  
who is not an ordinary  
man. Hus. 'ala. I,17,1
- يَخَيَّلُ إِلَيَّ أَنَّكَ أَمْرَةٌ لَا كَكُلِّ  
النِّسَاءِ  
I think that you are not  
a woman like others.  
Hak. sheh. 106,9

When the resumptive personal pronoun assumes the  
function of an accusative object, it is seldom omitted:

- كَانَ أَوَّلَ دَمٍ أَرَأَى الْمَسْلُومُونَ  
It was the first blood  
the Moslems shed.  
Hai. sir. 255,9

and it is even less often omitted when it functions  
as a genitive:

- هَذِهِ أَوَّلُ مَرَّةٍ رَأَيْتُ جَسَدَيْنِ  
يَضُمُّهُمَا تَابُوتٌ وَاحِدٌ  
That is the first time I  
have ever seen one single  
coffin containing two  
corpses.  
Gibr. II,91,8
- أَتَيْتُ فِي كُلِّ مَرَّةٍ ذَهَبْتُ إِلَى  
الْدَّارِ —  
that every time I went  
to the library....  
Hai. sir. 19,12
- أَوَّلُ مَرَّةٍ قَابَلْتُ الْمُنْدُوبَ السَّامِيَّ  
فِي بَغْدَادَ قَالَ لِي —  
The first time I met the  
Official Commissioner in  
Bagdad, he told me....  
Raih. mul. 59,10



## § 227 ATTRACTION OF THE ANTECEDENT ON THE RELATIVE CLAUSE

When the relative clause is a nominal sentence with an adjective or participle as predicate, the latter usually precede, causing an inversion of the normal word order in the nominal sentence. As a result, the logical relationship existing between the antecedent and the predicate of the relative clause becomes stronger than its ties to its subject; hence the predicate, while keeping its gender and number agreement with its subject, takes its case from the main clause, usually as an adjectival apposition to the antecedent but it can also be in the adverbial accusative.

The relative clause thus becomes equivalent to an adjectival or adverbial modification followed by a noun-modifier in the nominative case although this is unthinkable in Arabic in the normal sentence structure. It only appears when the noun subject is defined by a personal pronoun:

يَرْتَدِي جِلْبَابًا ذَا بَنِيْقَةٍ مَوْصُولٍ  
بِهَا رِبَاطٌ رَقَبَةٍ

wearing a garment with a  
gusset on the chest to  
which a necktie was at-  
tached. Mah. zuq. 7,19

كَمَا حَزَّ فِي قَلْبِهِ هَذَا الْأَلَمُ  
الْحَيِّ مِثْلَةَ صَوْتِهِ فِي زَوْجِهِ  
— يَرَاهُ

as the living agony whose  
reflection he could no-  
tice in his wife opened  
a fresh wound in his  
heart... Hai. sir. 128,13

(See also Vol. III, p. 161f.)

When the predicate of the relative clause is attracted by a grammatically defined antecedent as its adjectival apposition, the predicate also takes the definite article:

مَحِيطُ الْمَحِيطِ الْمَقْدَمُ ذِكْرُهُ

Muhit al-Muhit, previously  
mentioned.  
Djir. tar. IV,270,7

رَجُلًا مِنَ الْعَرَبِ النَّاقِمِ عَلَيْهِمُ  
أَبْنُ سَعُودٍ

one of the Arabs with whom  
Ibn Sa'ud was angry.  
Raih. mul. 51,7

هَلِ ابْنُ سَعُودٍ مِنْ أَوْلِيَّكَ الْأَقْرَابِ  
الْقَلِيلِ عَدَدُهُمْ فِي الْبِلَادِ الْعَرَبِيَّةِ  
؟

Was Ibn Sa'ud one of those  
individuals so scarce among  
the Arabs...?  
Raih. mul. 31,14

نَظَرْتُ نَحْوَ الْغَيْومِ الْمُتَلَبِّدَةِ  
الْمُتَلَوِّنَةِ أَطْرَافَهَا بِذَهَبٍ مِنْ أَشْعَةِ  
الشَّمْسِ الْجَمِيلَةِ

I looked toward the clouds,  
with their fringes colored  
with the gold of the  
beautiful rays of the sun.  
Gibr. II,104,20

رَاءَ قَنَدِيلِ الزَّيْتِ الضَّئِيلِ  
الْمُتَاوِجَةِ أَظْلَالُهُ عَلَى جُدْرَانِ الْكُوْنِ

behind a feeble oil lamp,  
the shadows of which  
flickered on the walls  
of the hut.  
'Aww. (Br.) 11,9

الَّذِي يُشْرِفُ عَلَى الْبَطْحَاءِ  
الْمَدْفُونِ فِيهِ كَنْزُ الْعَائِلَةِ

that overlooks the valley  
in which our patrimony  
lies buried.  
Raih. (Zy.) 23,25

## § 228 PRONOMINAL USE OF THE ASYNDETIICAL RELATIVE CLAUSE

An asyndetical clause is not very often found in a pronominal function. There are, however, cases of such usage with both the nominal and the verbal sentence.

The nominal relative construction mentioned immediately above may lose its attachment to the antecedent and thus be used in a function equivalent to that of a substantive, whether grammatically defined or undefined:

أَنْ مَا قَصَدْتُ إِلَيْهِ مُسْتَحِيلٌ  
تَحْقِيقُهُ

that what was intended  
was something which can-  
not be accomplished.  
Hai. sir. 13,10

إِنَّ اللَّهَ مَعَ الْمُنْكَسِرَةِ قُلُوبُهُمْ

God is, indeed, with those  
whose hearts are broken.  
Raf. wah. I,88,11

Arab grammarians, and also occasionally Western grammarians, like to see in these constructions, when they are defined, use of the definite article as a relative pronoun. Because of the grammatical parallelism of defined and undefined cases, we prefer to see in them a pronominal use of the adjective or participial forms in question.

#### § 229 THE SYNDETICAL RELATIVE CLAUSE

A The use of a syndetical relative clause is based on the grammatical determination of the substantive antecedent.

In order to express the connection between the substantive and its relative (or adjectival) clause, Arabic uses the relative adjective *الَّذِي*, "who," "what," which is variable in gender and in number and, in the dual only, also in case.

This relative adjective is actually an old demonstrative particle preceded by the definite article. Its adjectival and demonstrative character allows its use only with grammatically defined substantives, upon which the relative adjective directly depends.<sup>18</sup> This explains the fact that the Arabic relative belongs to the main sentence as the modification of the substantive antecedent and not to the clause as, for example, in English.

This is to say that the relative adjective agrees adjectivally with its antecedent in gender and number. It also should always be considered as agreeing in case with the substantive to which it refers. However, since the relative adjective is invariable in the singular and plural, this agreement can only be ascertained in the dual, in which it still shows case distinction:

18. Note, however, the word *فَلَانٌ*, which in the following example is logically defined and takes a syndetical relative clause:

وَفَلَانٌ الَّذِي سَأَلَنِي رَجُلٌ — and the one who asked me was a man.... Din (Zy.) 3,6

الْفَلَّامَانِ الْمُسِيقِيَانِ اللَّذَانِ كَانَ  
أَرْسَلَهُمَا سِيرَانُو

the two boy musicians  
whom Cyrano had sent.  
Manf. sha'. 167,14

هَذَانِ الْفَارِسِيَانِ اللَّذَانِ ذُكِرَا  
فِي بَعْضِ هَذَا الْحَدِيثِ

these two Persians, who  
have been mentioned some-  
where in this story.  
Hus. ayy. II,44,19

الصَّبِيُّ يَجْعَبُ لِهَذَيْنِ الصَّوْتَيْنِ  
الَّذَيْنِ يَعْتَمِدَانِ حِينَ يَسْكُنُ اللَّيْلُ

The boy was astonished  
with these two voices,  
which would become harsh  
in the quietness of  
night. Hus. ayy. II,42,18

رَأَيْتُ الشَّفَتَيْنِ اللَّتَيْنِ كَانَتَا  
كَزْهَرَةٍ أَقْلَاحٍ تَسِيلُ عَلَيْهَا الْحَلَاوَةُ  
بِعَيْرَيْهِمَا اللَّذَيْنِ حَمَلَاهُمَا مِنْ مَكَّةَ

I saw her two lips, which  
were like a daisy full of  
nectar. Gibr. II,44,11

With their two camels,  
which had carried them  
from Mekka.  
Hai. sir. 312,15

B The relative adjective in its gender and number agreement with the substantive to which it refers follows the same rules as any other adjective. Its plural being equivalent to a sound plural or the plural of other pronouns, it is only used when referring to persons:

كُلُّ هَذِهِ الْإِخْتِلَافَاتِ الَّتِي لَمْ  
نَذْكُرْ مِنْهَا إِلَّا أَمثلةً قَلِيلَةً —

All these differences, of  
which we have only men-  
tioned a few examples....  
Amin duh. I,8,19

مَلْعُونَةٌ هِيَ الْأَيْدِي الَّتِي —  
وَمَلْعُونَةٌ هِيَ الْأَعْيُنُ الَّتِي —

Cursed be the hands that...  
and cursed be the eyes  
that.... Gibr. I,150,14

كَانَ مِنْ أَوْلَئِكَ الرِّجَالِ الَّذِينَ  
يَتَسَرَّعُونَ بِإِظْهَارِ مَحَبَّتِهِمْ أَوْ  
مَقْتِهِمْ لِلنَّاسِ

He was one of those men  
who did not hesitate to  
show people his love or  
aversion. Gibr. I,108,8

أَوْلَئِكَ الَّذِينَ يَطْلُبُونَ مِنِّي أَنْ —  
يَنْسَوْنَ —

Those who ask me to...,  
forget....  
Musa adab. 6,17

Note that a relative having a substantive sound plural as antecedent may also agree with it in number even in the instances in which the substantive might refer to animals or inanimate objects:

مِنْهَا التَّمَاثِيحُ الَّتِي تَزْدَرِدُ النَّاسَ  
إِزْدِرَادًا وَمِنْهَا السَّحُورُونَ الَّذِينَ  
يَعِيشُونَ تَحْتَ الْمَاءِ بَيَاضَ النَّهَارِ  
وَسَوَادَ اللَّيْلِ  
to them belong the crocodiles, which could easily swallow a person; to them [also] belong the enchanted ones, which live under water day and night.  
Hus. ayy. I, 13, 1

When the substantive antecedent is in the dual, there is always agreement in number between the antecedent and the relative (see examples given Vol. III, p. 163).

C Two or more relative clauses in a coordinated construction do not require the repetition of the relative adjective:

مِنْ هَذَا الْعَالَمِ الْمَجْهُولِ الَّذِي  
جِئْنَا مِنْهُ وَنَسْعُودُ إِلَيْهِ  
from this unknown world,  
from which we came and  
to which we shall return.  
Qal. (Zy.) 21, 2

رَبِيَّةٌ هَذَا الرَّجُلِ الَّذِي تُحِبُّ  
وَتَقْدِّسُ  
the doubts of this man,  
whom she loved and  
venerated. Hai. sir. 360, 17

It is, however, repeated when the relationship of the coordinated relative clauses would otherwise not be clear, e.g., when the first one is very long or is followed by other clauses:

كَانَ لِلْهَوَلَاءِ الْفُقَهَاءِ عِلْمٌ مُخَالِفٌ  
كُلَّ الْمُخَالَفَةِ لِعِلْمِ الْعُلَمَاءِ الَّذِينَ  
يَأْخُذُ عَلَيْهِمْ مِنَ الْكُتُبِ وَالَّذِينَ  
بَيْنَهُمْ وَبَيْنَ الْأَزْهَرِ سَبَبٌ قَبِيٌّ  
أَوْ ضَعِيفٌ  
These jurists had a knowledge completely different from that of the *ulemas*, who had learned from books and who had a more or less close connection with al-Azhar.  
Hus. ayy. I, 86, 11

الصَّبِيُّ يَعْجَبُ لِهَذَيْنِ الصَّوْتَيْنِ  
الَّذَيْنِ يَغْنَقَانِ حِينَ يَسْكُنُ اللَّيْلُ  
وَيَنَامُ النَّاسُ وَيَحْسُنُ الرَّفْقُ وَالَّذَيْنِ  
يَرِقَّانِ وَيُلْطَفَانِ حِينَ يَنْشَطُ النَّهَارُ  
وَيَسْتَيْقِظُ النَّاسُ —  
The boy was astonished with these two voices, which would become harsh in the quietness of night while people were asleep and gentleness is more suitable, and which would become small and delicate with the activity of day when people would wake up and....  
Hus. ayy. II, 42, 18

D The relative clause, as we have seen in the preceding examples, follows directly after the relative adjective except in the case of its omission in correlative constructions as indicated immediately above. However, sometimes a parenthetical construction is placed between the relative adjective and the clause:

تِلْكَ الْحَيَاةَ الَّتِي إِذَا مَا تَأَمَّلْنَاهَا  
وَجَدْنَاهَا مُبَسِّمَةً فِي الرَّبِيعِ —  
That life which we, when we contemplate it, find smiling during the spring....  
Gibr. I, 76, 14

(For more information on parenthetical constructions, see Vol. III, p. 375ff.)

## § 230 THE RESUMPTIVE PERSONAL PRONOUN

A Since, as we have explained above (Vol. III, p. 147), the relative adjective syntactically belongs to the main clause, it is only logical that the substantive antecedent be represented in the relative clause by a resumptive personal pronoun in the appropriate case:

أَمَا وَصَفَ لَكَ الْمَكَانَ الَّذِي  
هُوَ فِيهِ؟  
Didn't he describe to you the place in which it is?  
Nu'. liq. 39, 4

يَنَافِي الْحُرِّيَّةَ الَّتِي هِيَ حَقٌّ  
طَبِيعِي لِلْإِنْسَانِ

denies the freedom which  
is a natural right of  
mankind.  
Q. Amin (Zy.) 5,18

يَلْعَنُ هَذَا الرَّجُلَ الَّذِي أَكَلَ  
الْحَسَدَ قَلْبَهُ

cursing this man, whose  
heart envy was eating up.  
Hus. ayy. I,83,12

وَصَفَ لَهُ حَيَاتَهَا الْغَرِيبَةَ الَّتِي  
تَحْيَاهَا مِنْذُ عَادَتْ إِلَى الْقَرْيَةِ

He described to him the  
strange life she had led  
since she returned to the  
village. Manf. mag. 250,2

فِي تِلْكَ اللَّيْلَةِ الَّتِي رَأَيْتَكَ فِيهَا

on that night on which I  
saw you. Nu'. liq. 12,3

الشَّيْطَانِ الَّذِي كَانُوا يُخِيفُونَنَا  
بِهِ صَغَارًا

the Devil, with whom people  
used to frighten us when  
we were children.  
Manf. mag. 109,2

صَاحِبُ هَذِهِ الشَّجَرَةِ الَّتِي لَا  
ثَمَرَ فِيهَا

the owner of this tree  
that has no fruit.  
Hak. sheh. 118,14

سَكَتَ الشَّابُّ فِي أَوَّلِ يَوْمٍ وَفِي  
آلْيَوْمِ الَّذِي يَلِيهِ

The young man was silent  
the first day and also on  
the following day.  
Hus. ayy. I,77,9

B The resumptive pronoun may appear in a clause  
subordinated to the relative:

أَيْنَ مَوْضِعِ الْمَاءِ الَّذِي أُرْسَلْتُكَ  
تَبَحُّثَ عَنْهُ وَتَدُلُّنَا عَلَيْهِ؟

Where is the water located  
which I sent you to look  
for and to show us?  
Hak. sul. 25,7

بِذَلِكَ الْصَوْتِ الرَّخِيمِ الْعَذْبِ  
الَّذِي طَالَمَا سَمِعْتُهُ مِنْ قَبْلُ

with that sweet and pleasant  
voice, which he had heard  
so many times before.  
Manf. mag. 186,10

بِهَذِهِ الْكَلِمَاتِ الَّتِي أَلْفَقَهَا  
يَقُولُونَ إِنَّهَا سِرِّيَانِيَّةٌ

with these words, which the  
jurists said were Syriac.  
Hus. ayy. I,111,7

C However, the strong logical attachment of the  
relative adjective to the relative clause causes the  
omission of the resumptive pronoun more frequently  
than is the case in asyndetical constructions. This  
omission is always conditioned by the fact that the  
context clearly indicates the syntactical and logical  
connection between antecedent and its relative modi-  
fication.

The resumptive personal pronoun is therefore never  
omitted when it fulfills the function of a genitive  
in the relative clause.

However, it is omitted

a) usually when it should function as subject,  
either in a verbal sentence:

عَنْ طَعَامِهِ الَّذِي كَانَ يُحْمَلُ إِلَيْهِ  
مِنَ الْبَيْتِ ظَهَرَ كُلِّ يَوْمٍ

from its food, that was  
brought to him from the  
house.  
Hus. ayy. I,52,16

لِعِلْمِ الْعُلَمَاءِ الَّذِينَ يَأْخُذُونَ  
عِلْمَهُمْ مِنَ الْكُتُبِ

to the knowledge of the  
ulemas, who learned from  
books. Hus. ayy. I,86,11

or in a nominal sentence:

أَبَانَا الَّذِي فِي السَّمَوَاتِ ...

Our Father, Which art in  
Heaven.... Gibr. I,87,14

أَنَا وَبَعْضُ أَصْدِقَائِي الَّذِينَ فِي  
مِثْلِ حَالِي —

I, and some friends who  
are in the same situation  
as I am....  
Jabr. (Br.) 72,10

رَأَتْ أُمُّهَا أَلَمَهَا الَّذِي بِهَا

Her mother saw her grief.  
Hai. sir. 359,18

b) not very frequently, but not uncommonly,  
when it functions as an accusative direct object:

هَذَا الَّذِي تَرَى دُنْيَا أُخْرَى

What we see is a different  
world. Hak. ahl. 68,15

(مِنْ) رَيْبَةٍ هَذَا الرَّجُلِ الَّذِي  
تُحِبُّ وَتُقَدِّسُ وَالَّذِي بِهِ تُؤْمِنُ

the doubts of this man,  
whom she loved and vener-  
ated. Hai. sir. 360,17



## § 231 PRONOMINAL USE OF THE RELATIVE ADJECTIVE

In the same way that a demonstrative can be used as an adjective and also pronominally in lieu of a substantive, a relative adjective also may be used to replace a substantive whose syntactical function in the sentence the relative adjective assumes. The resumptive personal pronoun is required, however, and follows the same patterns expressed above.

The relative adjective in a pronominal function may be used in place of any nominal part of the sentence, except that of the noun in the construct state, and it usually has a definite meaning:

حَدَّثَهَا بِأَلَّذِي رَأَى

He told her what he had seen. Hai. sir. 134,9

هُوَ الَّذِي سَيَغَيِّرُ مِن حَوْلِنَا  
كُلَّ شَيْءٍ

He is the one who will completely change our way of life.  
Hus. 'ala. II,71,11

نَسْتَطِيعُ بَعْدَ الَّذِي ذَكَرْنَا فِي  
الْفَصْلِ السَّابِقِ أَنْ نَقُولَ —

After what we have mentioned in the preceding section, we can say that.... Amin duh. I,50,3

إِنَّ الَّذِينَ تَنْتَسِبُ إِلَيْهِمْ يَطْلُبُونَ  
مُعَاقِبَتَكَ

Those whom you claim as kin seek your punishment.  
Gibr. I,184,12

أَلَعَلَّهُ وَاثِقٌ مِنْ أَنَّ مَا خَلْفَ  
السِّتَارِ لَيْسَ جَمِيلًا كَالَّذِي أَمَامَهُ؟

Is he so certain that what is behind the curtains [of death] is not as beautiful as what is in front of them?  
Nu'. liq. 28,4

بَعْدًا عَنْ أَعْيُنِ الَّذِينَ يَعْرِفُونَنَا

away from the eyes of those who know us.  
Mah. zuq. 55,8

كَالَّذِي رُوِيَ —

As it is said....  
Amin duh. I,78,4

كُلُّ الَّذِي ذَكَرَهُ الْفُقَهَاءُ فِي  
هَذَا الْمَوْضِعِ —

Everything the jurists said about this matter is.... Amin duh. I,82,20

كَذَلِكَ كَانَ شَأْنُ سَائِرِ الَّذِينَ  
جَمَعُوا الْحَدِيثَ

The same thing happened to all those who collected the *hadith*.  
Hai. sir. 49,14

إِنَّمَا كَانَ يَطْلُبُهَا وَيَطْلُبُ مَعَهَا  
أَشْيَاءَ أُخْرَى هِيَ الَّتِي يَطْلُبُهَا  
النَّاسُ فِي حَيَاتِهِمْ

He sought it [the diploma], but along with it, he sought other different things which people also seek in their lives.  
Hus. ayy. II,53,11

(كَانَ) وَيَجَادِلُهُمْ بِأَلَّتِي هِيَ  
أُحْسَنُ

but he used better arguments in his dispute.  
Hai. sir. 6,21

وَأَنَّ الْقُوَّةَ الَّتِي تَحْصُلُ مِنْ اتِّحَادِ  
الْمُسْلِمِينَ تَكُونُ أَعْظَمَ مِنَ الَّتِي  
تَحْصُلُ مِنْ اتِّحَادِ الْعَرَبِ؟

and that the strength resulting from the unification of the Muslims will be stronger than the one resulting from Arab unification?  
al-Hus. (Br.II) 74,8

Here we should mention the cases of sentences with the interrogative pronouns مَنْ and مَا in which the interrogative sentence is expanded into a relative construction. The relative pronoun, الَّذِي, then fulfills the function of the subject in the interrogative construction (see Vol. I, § 43):

مَنْ الَّذِي يَعُودُ؟

Who was supposed to come?  
Hak. ahl. 44,12

مَنْ ذَا الَّذِي يُرِيدُ أَنْ —؟

Who wants to...?  
Manf. sha'. 41,6

مَا الَّذِي أَحْدَثَ هَذَا كُلَّهُ؟

What caused all this?  
Raf. wah. I,71,21

and also in indirect interrogatives (see Vol. III, p. 97ff.):

وَلَا تَعْلَمُ مَا الَّذِي أَضْحَكَهَا وَلَا  
مَا الَّذِي أَبْكَاهَا

without knowing what [it was which] made her laugh and cry. Manf. mag. 18,10

Compare with:

مَنْ هِيَ الَّتِي تَتَمَتَّعُ بِحُبِّكَ بَعْدِي؟  
Who [is she who] will enjoy your love after me?  
Gibr. I, 146, 18

مَنْ هُمُ الَّذِينَ رَفَعُوا هَذَا اللَّيْسَ عَلَى الشَّجَرَةِ؟  
Who are those who hanged this thief on the tree?  
Gibr. I, 132, 19

### § 232 THE PRONOMINAL CLAUSE

The only pronominal clauses in Arabic are those introduced by a relative pronoun.

The main difference between an adjectival and a pronominal relative clause is that the former always refers to a substantive in the main clause, which the relative clause modifies in very much the same way as an adjective does its governing substantive, while the pronominal relative clause assumes, in the main clause, the function of a pronoun; that is to say, the pronominal relative clause refers to an unexpressed substantive, whose function in the main clause is taken over by the relative clause. In short, an adjectival relative clause requires a substantive antecedent; the pronominal does not.

The relative pronouns in Arabic are مَنْ, "who," and مَا, "what." They are actually the same as those used for the interrogatives, from which the relative construction has been derived because of the fading of their interrogative nature in some positions.

مَنْ and مَا found as indirect interrogatives can be considered as being in a position midway between their use as direct interrogatives and pronominal relatives.

In general, we may say that the difference between an indirect question and a relative construction consists, from the point of view of their meanings, in the fact that the interrogative clause intends to seek out information; thus, it is used only after verbs of an interrogative character, such as "to ask" and the like. A relative sentence, on the other hand, introduces a statement of fact independent of any request for information.

From a structural point of view, the interrogative sentence is considered as a whole part of a compound with a very limited syntactical function—that of an accusative or as apposition to an accusative—and the pronoun always remains a part of the interrogative clause. The relative is actually more closely related to the main clause, thus accounting for the presence of a resumptive pronoun in the subordinate clause;<sup>19</sup> it has all the syntactical possibilities of a substantive, except that of *status constructus*, since the relative pronoun must always be followed by the relative clause.

There are, however, frequent cases in which a clear distinction between both constructions cannot be drawn. In those instances, an attempt at differentiation would either be of no real syntactical interest or should be based on textual interpretation.

In modern Arabic there are no further definite characteristics on which to base a more exact differentiation between indirect interrogative and pronominal relative constructions than previously. On the contrary, there seem to be greater points of contact between both, increased by the greater use that Arabic makes today of the indirect constructions.

The structural difference between the two only appears in instances when the resumptive personal pronoun fulfills the function of a genitive within the clause, since, in such instances, it must be used in the relative construction but not, generally, in the interrogative.

Compare, for example, the following relative constructions:

يَطْلُبُ إِلَيْهِ مَا يَرِيدُهُ  
He would ask him whatever he wanted.  
Hus. app. I, 102, 12

سَلْ عَمَّا شِئْتَ  
Ask for what[ever] you want. Hak. ahl. 13, 11

19. The fact that both—the relative pronouns and the relative adjectives—follow the same patterns in the use of the resumptive personal pronoun can be explained as a case of analogy. Compare, e.g., with indirect questions, Vol. III, p.

and also the following:

وَقَفَّ الْيَسَاءُ فِي الْمَقَاصِيرِ يَنْظُرْنَ  
مَاذَا جَرَى  
The women stood up in  
their loges to see what  
was taking place.  
Manf. sha'. 37,10

with the indirect interrogatives:

سَأَلَهَا عَمَّا عِنْدَهَا  
He asked her what she had  
with her.  
Manf. sha'. 23,9

أَنَّهُ لَمْ يَفْهَمْ لِمَاذَا صَدَّقَ وَعَدَ  
أَبِيهِ فِي هَذِهِ السَّنَةِ  
that he did not understand  
why he believed his father's  
promise that year.  
Hus. ayy. I,138,12

إِلَى أَنْ يَتَشَاوَرَ مَعَ خُلَصَائِهِ مَاذَا  
يَصْنَعُ  
to consult with his as-  
sociates about what should  
be done. Hai. sir. 360,8

وَهُوَ لَا يَدْرِي مَاذَا يَقُولُ  
without knowing what to  
say. Manf. mag. 29,16

أَتَدْرِي مَاذَا أَصْنَعُ؟  
Do you know what I'll do?  
Raf. wah. I,92,10

أَدْرَكَ مَعْشُوبٍ فِي الْحَالِ عَمَّ  
يَتَسَاءَلُ صَاحِبَهُ  
Mahbub understood right  
away what his friend  
was asking about.  
Mah. qah. 51,21

لَا نَدْرِي بِمِ نَجِيبٍ  
We don't know what to  
answer. Hai. sir. 360,23

لَيْتَ شِعْرِي مَاذَا تُرِيدُ أَنْ  
تَقُولَ لِي؟  
I wish I knew what she  
wants to tell me.  
Manf. sha'. 71,4

كَانَتْ تَسْأَلُ نَفْسَهَا أَلْفَ مَرَّةٍ فِي  
كُلِّ يَوْمٍ بِمَنْ تَنْزِلُ النَّازِلَةُ مِنْ  
أَبْنَائِهَا وَمَنَاتِهَا  
She asked herself a  
thousand times each day  
who among her children  
would be stricken.  
Hus. ayy. I,127,8

Only in the last given example is there a structural difference between indirect interrogatives and

pronominal relative sentences, since this construction as a relative clause would be:

مَنْ تَنْزِلُ بِهِ النَّازِلَةُ مِنْ أَبْنَائِهَا  
وَمَنَاتِهَا  
whoever among her children  
was stricken.

From the semantic point of view, we frequently find a difference based on the logic of a question that is addressed to a third person asking for specific information; the relative construction, on the other hand, has an indefinite meaning.

Thus, e.g., in the first of the examples mentioned above under relative construction:

يَطْلُبُ إِلَيْهِ مَا يُرِيدُهُ  
He (the boy) would ask  
him (the jinn) what(ever)  
he (the boy) wanted.

understood as an interrogative construction would have a different meaning: "He (the boy) would ask him (the jinn) what he (the jinn) wanted," and on the other hand:

لَمْ يَدْرِ أُمُّ حَمِيدَةَ مَاذَا تَقُولُ  
Umm Hamida did not know  
what to say.  
Mah. zuq. 176,17

understood as a relative construction would be: "Umm Hamida did not know what she was saying."

# § 233 مَنْ

A مَنْ is used referring to persons; its meaning usually is general and indefinite, "who," "whoever":

أَنَّهُ يَأْخُذُ مِنْ يَعِينِهِ نِصْفَ مَرْتَبِهِ  
that he takes half of his  
salary from whomever he  
helps. Mah. qah. 85,3

قَالَ ذَلِكَ بِصَوْتٍ مَنْ يَخَاطَبُ  
نَفْسَهُ  
He said that with the  
voice of one who is  
talking to himself.  
Nu'. liq. 12,9

مَنْ يُرِيدُ بِهِ شَرًّا يَكُونُ عَدُوًّا لَنَا  
Whoever wishes him evil  
is our enemy.  
Gibr. I, 198, 6

مَنْ عَرَفْتُ مِنْهُمْ وَمَنْ لَمْ أَعْرِفْ  
whomever I knew of them  
and whomever I did not.  
Hai. sir. 19, 14

قَالَ الْمَعْلَمُ كَمَنْ نَفَدَ صَبْرَهُ —  
The teacher said as one  
who has exhausted his  
patience....  
Mah. zuq. 64, 7

مَنْ مَاتَ سَوْفَ يَبْعَثُ  
Whoever dies will be  
resurrected.  
Hak. ahl. 52, 6

مَنْ لَا يَرَى الْآحْزَانَ لَا يَرَى الْفَرْحَ  
Whoever does not see  
sorrow does not see  
joy. Gibr. II, 122, 13

لَأَنَّ مَنْ يُسَاعِدُ الشَّرِيرَ يَكُونُ شَرِيرًا  
for he who assists evil-  
doers is himself evil.  
Gibr. I, 180, 18

مَنْ يَعْتَرِضُكُمْ يَكُونُ شَرِيكًا لَهُمَا  
بِالْجَرِيمَةِ  
The one who stands in  
your way is their partner  
in evil. Gibr. I, 199, 10

It may also have a concrete meaning, which is usually  
defined as "this," "these who":

سَائِرُ مَنْ فِي الْقَرْيَةِ  
the rest of those who  
were in the village.  
Tai. (Br.) 124, 1

مَنْ هُوَ أَوَّلُ مَنْ قَالَ شِعْرًا؟  
Who was the first one  
to recite verses?  
Djir. tar. I, 72, 24

كَانَ الشَّابُّ مِمَّنْ يُحِبُّونَ الْكُتُبَ  
حُبًّا بَالِغًا  
The young man belonged  
to those who have a  
great love of books.  
Mah. qah. 11, 18

but may also be found with a restricted indefinite  
meaning, "someone," "something":

بَعَثَ مَنْ يَبْحَثُ عَنْهُ  
He sent someone to look  
for him. Hai. sir. 112, 22

It may also refer to animals or inanimate objects,  
but only when they are in some way personified:

فَهَذِهِ الْمَصَادِرُ وَفِي مَقَدِّمَتِهَا  
الْقُرْآنُ هِيَ أَوَّلُ مَنْ تَحَدَّثَ عَنْ  
حَيَاةِ النَّبِيِّ الْعَرَبِيِّ  
for these sources, with  
the Koran foremost, are  
the first that tell of  
the life of the Arab  
Prophet.  
Hai. sir. 29, 1

B مَنْ usually takes the gender of the noun to  
which it refers:

مِنْهُمْ مَنْ تَبَقَّى عَلَى دِينِهَا  
Of them, some kept their  
religion. Amin duh. I, 341, 3

إِنَّ الْأَمِيرَةَ مَسِيحِيَّةً كَمَنْ تَحْمِلُ  
أَسْمَهَا  
The princess is Christian,  
as was [the other one] who  
had her name.  
Hak. ahl. 85, 15

يَا مَنْ تَبَيَّنَهَا النَّفْسُ!  
Oh you, whom the soul  
announces!  
Gibr. I, 70, 6

مَنْ is singular and any agreement with the pro-  
noun may be in the singular, regardless of the number  
of persons involved:

صَبَّوْا اللَّبَنَ مِنَ الْقَرَبِ لِمَنْ أَرَادَ  
They poured milk from  
waterskins for those  
who wanted it.  
Raih. mul. 49, 2

كَانَتْ عِدَّةُ مَنْ خَرَجَ مَعَ مُحَمَّدٍ  
إِلَى هَذِهِ الْغَزْوَةِ خَمْسَةً وَثَلَاثِينَ  
رَجُلًا  
The number of people who  
accompanied Mohammed on  
this raid was 350.  
Hai. sir. 258, 2

إِنَّهُمْ أَوَّلُ مَنْ بَحَثَ فِي عِلَاجِ  
الْأَمْرَاضِ  
that they were the first  
ones to investigate the  
treatment of diseases.  
Djir. tar. I, 197, 3



قَلَّ مِنَ الشُّعْرَاءِ مَنْ لَمْ يَحْرِكْ  
قَلْبَهُ الْحُبُّ  
Few are the poets whose  
hearts are not inspired  
by love.  
Djir. tar. I, 156, 2

مِنَ الْمُشْرِكِينَ مَنْ آلِهَ الْكَوَاكِبِ  
Among the idolators are  
those who deify the stars.  
Amin duh. III, 1, 18

but its verbal or nominal predicate may also agree  
in number with the logical idea:

فَرَّ مَنْ جَاءُوا لِنَصْرَتِهِمْ  
Those who had come to  
help them, fled.  
Hai. sir. 353, 4

وَلَمْ يَدْرِكْ كَثِيرٌ مِمَّنْ أَسْلَمُوا  
مَعْنَاهُ  
Nor did many of the  
converted understand  
its meaning.  
Hai. sir. 197, 8

إِنْضَمَّ إِلَيْهِمْ مَنْ لَا يَخَافُونَ اللَّهَ  
Whoever had no fear of  
God joined them.  
Amin duh. III, 6, 21

يَا وَيْحَ مَنْ رُبِعَهُمْ شِتَاءُ  
Woe to those whose springs  
are winters!  
Nu'. liq. 28, 4

أَتْنَا أَوَّلَ مَنْ دَعَا أُمَرَاءَ الْعَرَبِ  
إِلَى اجْتِمَاعٍ  
that we are the first ones  
who have summoned the Arab  
princes to unite.  
Raih. mul. 43, 21

C When the relative pronoun has the function of  
subject it can be given a numerical determination  
with the personal pronoun of the third person in ap-  
position to it. This pronoun actually has a resump-  
tive function (see Vol. II, § 178 and also compare  
with Vol. III, p. 182f.):

لِمَ لَا أَلْفَتَ النَّظَرَ إِلَيَّ وَإِلَى غَيْرِي  
مَنْ هُمْ فِي مِثْلِ ظُرُوفِي؟  
Why not attract attention  
to me and to others in  
the same circumstances?  
Kam. (Zy.) 4, 32

§ 234 مَا

A مَا is used referring to inanimate objects and,  
as مَنْ, it is usually indefinite:

لَا يَنْظُرُ إِلَى مَا وَآءِ الْأَشْيَاءِ  
not looking at what is  
beyond the [superficial].  
Gibr. I, 108, 4

سَلْ عَمَّا شِئْتَ  
Ask about whatever you  
wish. Hak. ahl. 13, 11

أَتَهُمْ يَوْمَ مَا لَا يَرَى  
that they could see what  
he did not.  
Hus. ayy. I, 18, 9

تَعَلَّلَ لِخَاطِرِي مَا يُكَادُهُ  
الْأَسَاتِذَةُ مِنَ الْعَنَاءِ  
To my mind came the ef-  
forts which the learned  
have to undergo.  
Maz. (Zy.) 1, 2

but it also can be used referring to concrete objects:

هُمْ أَمِنُوا بِاللَّهِ وَمَا جَاءَ بِهِ رَسُولُهُ  
They believed in God and  
in what His Apostle  
brought.  
Amin duh. III, 15, 11

حَمَلَنِي عَلَى مَعْرِفَتِهِ مَا حَمَلَكَ عَلَى  
قَبُولِ هَذَا الزَّوْجِ  
The same thing which let  
you accept such a mar-  
riage brought about my  
meeting with him.  
Mah. qah. 158, 2

أَخْرَجْتُ لَهُ كُلَّ مَا مَعِيَ  
I offered him all I had  
with me. Hak. ahl. 35, 3

It may refer not only to the identification of  
inanimate things but also to their qualities or  
states of being and, with the same meaning, to per-  
sons as well:

وَمَا يَدْرِيكَ مَا يُؤْنَسُ بْنُ مَتَّى؟  
and how did you know what  
Jona, the son of Mata  
was? Hai. sir. 187, 18

قَلِيلٌ مَا هُمْ  
They were few.  
Amin duh. I,101,11;  
Hus. ayy. II,76,17

Otherwise, مَا may refer to persons only when modified by a prepositional phrase with مِنْ (see Vol. III, p. 179f.).

B مَا is also masculine and thus may take a masculine agreement even when referring to a feminine noun:

هِيَ مَا سَتَتَكَلَّمُ فِيهِ الْآنَ  
That is something we shall  
now talk about.  
Amin duh. I,305,6

مِنْهَا مَا يَبِيَّأُ فِيهِ طَعَامُ الْفُقَرَاءِ  
وَالْبَائِسِينَ  
Among them there were some  
[shops] in which the food  
of the poor was prepared.  
Hus. ayy. II,11,1

مِنْ هَذِهِ الْحَوَانِيتِ مَا كَانَتْ تُدَارُ  
فِيهِ تِجَارَةٌ هَادِئَةٌ  
Among those shops there  
were some in which a  
[certain kind of] trade  
was quietly conducted.  
Hus. ayy. II,11,10

When the relative pronoun functions as the subject, it can be given a feminine gender with the personal pronoun of the third person feminine singular in apposition to it. This pronoun actually has a resumptive function (see more examples below, Vol. III, p. 182f.):

مِنْهَا مَا هِيَ قَرِيبَةٌ مِنَ السَّوَاهِلِ  
Some of them are close  
to the seashore.  
Raih. mul. 221,5

C مَا, as the interrogative pronoun, may also be followed by the demonstrative particle نَ :

وَقَفَّ النِّسَاءُ فِي الْمَقَاصِيرِ  
يَنْظُرْنَ مَاذَا جَرَى  
The women stood up in  
their loges to see what  
was taking place.  
Manf. sha'. 37,10

### § 235 مِنْ / مَا — مِنْ

A Since the relative pronouns express an indefinite idea, basically making only a distinction in species — "who," "whoever" and "what," "whatever" — without the determination that could be given by an antecedent, Arabic frequently introduces a closer specification of the relative pronouns by the use of a prepositional phrase with مِنْ.<sup>20</sup>

Hence, without actually changing the structure of the pronominal relative clause, Arabic secures for it a specific and concrete meaning equivalent to that of the adjectival relative clause. In fact, it is generally translated into English using an adjectival relative construction, for English has no equivalent of this expression.

As to the nature of the prepositional determination, it usually introduces a partitive specification with the preposition thus governing a plural or a collective noun.

مِنْ, however, may also introduce a specifying determination and therefore be followed by a singular noun (see the following paragraphs) and even by a noun clause (immediately below):

أَنْ أَحَدَ ذِكْ بِمَا يَذْكُرُ الصَّبِيُّ  
مِنْ أَنْ الْأَيَّامِ الَّتِي كَانَتْ تَسْبِقُ  
أَيَّامَ شَمِ التَّسْمِيمِ كَانَتْ أَيَّامًا  
غَرِيبَةً  
to tell you of what the  
boy remembers about the  
fact that the days which  
preceded those of *shamm*  
*an-nasim* were strange.  
Hus. ayy. I,109,15

B The prepositional phrase is usually placed at the end of the relative clause:

مَا يَكَابِدُهُ الْأَسَاتِذَةُ مِنَ الْعَنَاءِ  
the efforts the learned  
have to undergo.  
Maz. (Zy.) 1,2

20. مِنْ governing a plural noun does not change the possibility of مِنْ being used to agree in the singular, not even in those cases in which the prepositional phrase precedes the relative clause:

مِنْهُمْ مَنْ كَانَ يَعْطِفُ عَلَى هَذِهِ  
الْحَوَانِيتِ فَيَشْتَرِي مِنْهَا —  
Some of them were fond of those  
shops and bought from them....  
Hus. ayy. II,11,4

- إِنَّهُ يَسْمَعُنِي مَا لَا أُحِبُّ مِنَ الْكَلَامِ He lets me hear words I do not like.  
Hak. sul. 55,14
- يَعْرِفُ مَا بَيْنِي وَبَيْنَهُمْ مِنْ صَدَاقَةٍ He knows the friendship existing between them and me. Nu'. liq. 16,1
- هَذَا كُلُّ مَا بِالْكَتَابِ مِنْ أَدَوَاتٍ This was all the furniture there was in the school.  
Amin (Br.) 85,21
- كُلُّ مَا فِي كَلِمَةِ جَسَدٍ وَكُلُّ مَا فِي كَلِمَةِ مَادَّةٍ مِنْ مَعْنَى all the meaning [contained] in the word "body" and in the word "material."  
Hak. sheh. 112,3
- هُوَ سَلَاحُهَا الْأَوَّلُ فِيمَا يَشْجُرُ بَيْنَهَا وَبَيْنَ الْجَارَاتِ مِنْ نَزَاعٍ It was her most important weapon in the dispute which broke out between her and her neighbors.  
Mah. zug. 22,6
- لَا يَعْدَمُ مَا يَعِيشُ عَلَيْهِ مِنْ خُبْزٍ He won't lack bread to live on.  
Sak. (Zy.) 13,15
- تَرَجَمُوا عَنِ الْفَرَسِ أَشْيَاءَ كَثِيرَةً مِنْهَا مَا ذَكَرْنَا قَبْلَ مِنْ كَلِيلَةَ وَدَمْنَةَ وَالْيَتِيمَةَ — They translated many things from the Persian; among them are the above-mentioned *Calila and Dimna* and *al-Yatima*....  
Amin duh. I, 187,7
- هَلْ لِي وَجُودٌ حَقِيقِي خَارِجَ مَا يَحْتَوِي جَسَدِي مِنْ زَمَانٍ وَمَكَانٍ؟ Do I have a real existence besides the time and place which embrace my body?  
Hak. sheh. 149,5
- مِنْ مَوْظِعِي الدَّارِ كِبَارًا وَصِغَارًا مَنْ عَرَفْتُ مِنْهُمْ وَمَنْ لَمْ أَعْرِفْ from the employees of the library of high and low status, those whom I knew and those whom I did not.  
Hai. sir. 19,14

C The prepositional phrase may also be placed within the relative clause as a parenthetical expression:

- هِيَ لَا تَعْرِفُ مِنْ كُلِّ مَا يَدُورُ حَوْلَ أَسْمِهَا مِنْ حَدِيثٍ شَيْئًا She was not aware of any of the rumors which circulated concerning her.  
Hai. sir. 359,5
- هُوَ لَمَّاحٌ فَقِيرٌ أَسَدَى إِلَيَّ فِيمَا مَضَى مِنَ الْأَيَّامِ صَنِيعَةً He is a poor sailor who rendered me some service in the past.  
Manf. mag. 100,5
- D The prepositional phrase may even precede the relative clause:
- تَرَكْتُ بَدْرَ بَيْعَةٍ مِنْ عَمِيقِ الْأَثَرِ مَا رَأَيْتَ Badr left in Mecca the deep influence that you have seen.  
Hai. sir. 277,5
- يَدْخُلُونَ مِنَ الْأَمْكِنَةِ مَا يَشَاءُونَ They entered any place they wanted to.  
Manf. sha'. 20,2
- أَلَمْ يَنْفَسِ مِنَ الْوَجْدِ بِهَا مَا لَمْ أَسْتَطِعْ مَعَهُ صَبْرًا I felt a passion for her which I could stand no longer.  
Manf. (Zy.) 30,22
- مِنْ الْمُعْتَزِلَةِ مَنْ قَالَ — Some *mu'tazilites* say....  
Amin duh. III, 32,19
- مِنْ الْمُتَكَلِّمِينَ مَنْ قَالَ — Some theologians say....  
Amin duh. III, 32,14
- Note the following:
- يَقُومُ مِنَ الْأَمْرِ بِمَا يَقُومُ بِهِ مَنْ هُمْ فِي مِثْلِ سِنِّهِ doing the same as all others of his age.  
Hai. sir. 115,18
- Note also the following paronomastic expressions (see also Vol. III, p. 209f.):
- وَقَفْتُ وَهِيَ مِنَ الدَّهْشَةِ مَا بِي I stood there perplexed and excited.  
Nu'. liq. 69,6
- وَمَعَهُمْ مَا مَعَهُمْ مِنَ السَّبْيِ وَالْغَنَائِمِ with the prisoners and booty they brought with them. Hai. sir. 355,19

E However, the ones in which the expressions *مِنْ* ... *مَا* / *مَنْ*, etc. represent a nominal sentence, should be carefully distinguished from the preceding cases:

مِنْ هَؤُلَاءِ مَنْ جَاءُوا فِي الْعَصْرِ  
الَّتِي يَسْمُونَهَا عَصْرَ الْعِلْمِ وَالْبَحْثِ

Among those are some who belong to an era which they call the age of knowledge and research.  
Hai. sir. 11,17

مِنْ هَذِهِ الْحَوَانِيتِ مَا كَانَتْ تَدَارُ  
فِيهِ تِجَارَةٌ هَادِئَةٌ —

Among those shops there were some in which a [certain kind of] trade was quietly conducted....  
Hus. ayy. II,11,10

حَتَّى إِذَا فَرَغَ مِنْ هَذَا كُلِّهِ جَلَسَ  
لِلنَّاسِ وَهُمْ يَتَقَاطَرُونَ عَلَيْهِ مِنْهُمْ  
مَنْ يَقِيلُ يَدَهُ وَيَنْصَرِفُ خَاشِعًا  
وَمِنْهُمْ مَنْ يَتَحَدَّثُ إِلَيْهِ لَحْظَةً أَوْ  
لَحْظَاتٍ وَمِنْهُمْ مَنْ يَسْأَلُهُ حَاجَتَهُ

When he finished all this he would sit down with the crowds coming to him; some kissed his hand and humbly left, others talked to him for a moment or so, and others asked him about some need [of theirs].  
Hus. ayy. I,90,11

مِنْ هَذِهِ الْأَسْوَاقِ مَا يَنْعَقِدُ كُلَّ  
أُسْبُوعٍ

Among those markets were some that convened every week. Djir. tar. I,193,23

F The presence of the prepositional phrase with *مَا*, makes possible the use of this pronoun referring to persons as equivalent to *مَنْ*:

وَمَعَهُمْ مَا مَعَهُمْ مِنَ السَّبْيِ  
وَالْغَنَائِمِ

with the prisoners and booty they brought with them. Hai. sir. 355,19

#### § 236 THE RESUMPTIVE PERSONAL PRONOUN

*مَنْ* and *مَا* as relative pronouns can be considered as belonging structurally to the main clause; hence, the presence of a resumptive personal pronoun. Its

use, however, is still conditioned to the fact that *مَنْ* and *مَا* have not clearly developed a structural distinction between their function as interrogative and as relative pronouns.

A Thus, the resumptive pronoun is generally omitted when it functions as subject:

عَلِمَ وَالِدَا يُوْحَنَّا بِمَا جَرَى  
لِوَحِيدِهِمَا

John's parents learned what had happened to their only son.  
Gibr. I,97,3

حَمَلَنِي عَلَى مَعْرِفَتِهِ مَا حَمَلَكَ عَلَى  
قَبُولِ هَذَا الزَّوْاجِ

The same thing which let you accept such a marriage brought about my meeting with him.  
Mah. qah. 158,2

سَأَلَهُ أَنْ يَبْعَثَ إِلَيْهِمْ مِنَ الرُّومِ  
مَنْ يَكُونُ لَهُ مَلِكُ الْيَمَنِ

He asked him to send somebody to them to become king in Yemen.  
Hai. sir. 76,10

وَيَنْبِئُ بِمَا كَانَ وَمَا سَيَكُونُ

and sees the past and prophesies the future.  
Hus. ayy. I,98,9

قَدْ تَرَكْتَهُ وَكُلَّ مَنْ فِيهِ

I have abandoned it and all who are there.  
Gibr. I,145,15

Its use either lends an emphatic effect or is designed to give the relative pronoun a specification in gender or number:

لِمَ لَا أَلْفِتُ النَّظَرَ إِلَيَّ وَإِلَى  
غَيْرِي مِمَّنْ هُمْ فِي مِثْلِ ظُرُوفِي؟

Why not attract attention to me and to others in the same circumstances?  
Kam. (Zy.) 4,32

أَسْتَحْلِفُكَ بِكُلِّ مَا هُوَ عَزِيزٌ لَدَيْكَ  
فِي هَذِهِ الْحَيَاةِ

I entreat you by everything that is dear to you in this life.  
Gibr. I,142,10



يَقُومُ مِنَ الْأَمْرِ بِمَا يَقُومُ بِهِ مَنْ هُمْ  
فِي مِثْلِ سِنِهِ doing the same as all  
others of his age.  
Hai. sir. 115,18

B The resumptive pronoun in the function of an accusative is usually expressed:

يَطْلُبُ إِلَيْهِ مَا يُرِيدُهُ  
He would ask him what-  
ever he wanted.  
Hus. ayy. I,102,12

كَمَنْ أَعْيَاهُ التَّعَبُ  
like one whom fatigue  
oppresses.  
Nu'. liq. 23,4

قَدْ قَالَ لَكَ الْيَوْمَ مَا قُلْتَهُ أَنَا  
مَنْذُ سِنِينَ  
He told you today what  
I have been saying for  
years. Gibr. I,98,1

أَيُّدِقُ فِيَمَا يُسَمُّونَهُ الشَّرَفُ؟  
Did he believe in what  
people call honor?  
Mah. qah. 107,11

ثُمَّ لَمْ يَجِدْ مَا يَقُولُهُ  
Then he could not find  
a word to say.  
Mah. qah. 63,19

but it is also very frequently omitted:

لَا يَخَافُهُمْ شَيْءٌ فِي صِحَّةِ مَا  
تَرَوِي وَتَقُولُ  
They will not suspect the  
authenticity of whatever  
you say.  
Din (Zy.) 3,14

سَمِعْنَا مَا قُلْتَ  
We heard what you said.  
Hai. sir. 204,15

أَنَّهُمْ يَرَوْنَ مَا لَا يَرَوْنَ  
that they could see what  
he did not.  
Hus. ayy. I,18,9

أَدْرَكْتُ مَا تَعْنِي وَمَا تُرِيدُ  
I know what you mean and  
what you want.  
Hak. ahl. 35,9

قَدْ كَانَ فَوْقَ مَا يَحْتَمِلُ الْمُحْتَمِلُ  
It was more than anyone  
could endure.  
Manf. mag. 34,16

كَانَ آخِرُ مَا سَمِعْتُ نِدَاءَ  
الْمُؤَذِّنِ  
The last thing I heard  
was the voice of the  
muezzin. Nu'. (Zy.) 33,54

أَوَّلُ مَا نَجَلَّوْهُنَا أَنْ —  
The first thing we should  
make plain here is that....  
Musa adab. 37,8

C The resumptive pronoun in a genitive function is, as a rule, always expressed, even in the cases in which the same preposition governs the relative pronoun:

كَانَتْ قَدْ أَعَدَّتْ لَهُ مَا لَا يَدَّ مِنْهُ  
فِي مِثْلِ هَذَا الْوَقْتِ  
She had already prepared  
for him what was unavoidable  
on such occasions.  
Hus. ayy. I,35,8

شَكَا إِلَيْهِ مَا هُمْ فِيهِ  
He complained to him about  
the situation in which  
they found themselves.  
Hai. sir. 76,9

كَانَ الْأَعْرَجُ يَعْرِفُ مَا يَجِبُ عَلَيْهِ  
فِي مِثْلِ هَذَا الْمَوْقِفِ  
The lame boy knew what  
was necessary to know in  
such a situation.  
'Aww. (Br.) 11,21

ظَلَّ فِيَمَا هُوَ فِيهِ  
He remained as he was.  
Hai. sir. 127,16

إِنَّا نَطَالِبُ الْأَدِيبَ فِي آيَاتِنَا  
بِمَا كُنَّا نَطَالِبُ الْكَاهِنِ أَوْ الْإِمَامِ  
فِي الْقُرُونِ الْمَاضِيَةِ  
We demand from the writer  
of our times what we did  
from the priest or the  
imam in past centuries.  
Musa adab. 10,1

The resumptive pronoun in the function of a genitive may be omitted only when it is a genitive governed by a preposition. When the relative pronoun is already governed by the same preposition, the prepositional phrase is frequently lacking (see Vol. II, § 120):

أَمَرَ بِمَا أَمَرَ  
He prescribed something.  
Hus. ayy. I,130,12

إِفْعَلْ مَا تُؤْمَرُ  
Do what you have been  
ordered [to do].  
Hai. sir. 88,9

هُوَ يَتَمَنَّى أَنْ تَدَوَّمَ الْحَالُ عَلَى  
مَا هِيَ  
He wished things would  
stay as they were.  
'Aww. (Br.) 12,17

Note the following:

لِأَنَّ الْبَيْتَةَ تَحْتَاجُ أَوَّلَ مَا تَحْتَاجُ  
إِلَى شَخْصِيَّةٍ  
for a novel needs person-  
ality first of all.  
Musa adab. 182,2

D As with the adjectival relative constructions,  
the resumptive pronoun may appear in a clause sub-  
ordinated to the relative clause:

هَذَا كُلُّ مَا أَقْدِرُ أَنْ أَقُولَهُ  
This is all I can say.  
Gibr. I,111,5

مَا سَبَقَ أَنْ عَلِمْتَهُ مِنْ —  
What I had previously  
learned from....  
Hak. yaum. 94,6

يُفَكِّرُ فِيمَا عَسَى أَنْ يَقُولَهُ لِلْبَكِ  
thinking of what he could  
say to the Bey.  
Mah. qah. 62,3

تَقَلَّبْتُ فِيمَا شَاءَ اللَّهُ أَنْ أَتَقَلَّبَ  
فِيهِ مِنْ شُؤُونِ الْحَيَاةِ  
I went through all the  
vicissitudes of life  
which God desired for  
me. Hus. (Br.) 105,17

#### § 237 FUNCTION OF THE PRONOMINAL RELATIVE CLAUSE

As we have already stated in the introduction  
above, a pronominal relative clause may fulfill within  
the compound any of the functions in which a pronoun  
can be found; that is to say, all those of a sub-  
stantive, with the only exception being that of the  
noun in the construct state (see Vol. II, § 72).  
Thus, for example,

##### A Nominative:

قَلَّ مَنْ لَا يَعْرِفُهُ. قَلَّ مَنْ يَعْرِفُهُ  
Few do not know him. Few  
do know him.  
Raih. mul. 186,3

مَنْ لَا يَرَى الْآحْزَانَ لَا يَرَى  
الْفَرْحَ  
Whoever does not see sor-  
row does not see joy.  
Gibr. II,122,13

مَنْ هُوَ أَوَّلُ مَنْ قَالَ شِعْرًا؟  
Who was the first one to  
recite verses?  
Djir. tar. I,17,20

(Also see Vol. III, p. 211f.)  
(Refer to Vol. III, p. 192 for special formular ex-  
pressions with مَا in the function of a subject.)

##### B Accusative:

يَطْلُبُ إِلَيْهِ مَا يُرِيدُهُ  
He would ask him whatever  
he wanted.  
Hus. ayy. I,102,12

بَعَثَ مَنْ يَبْحَثُ عَنْهُ  
He sent someone to look  
for him.  
Hai. sir. 112,22

أَتَهُمْ يَرَوْنَ مَا لَا يَرَوْنَ  
that they could see what  
he could not.  
Hus. ayy. I,18,9

قَدْ كَانَ يَرُوقُهُ أَنْ يَسْمَعَ وَمَا أَكْثَرَ  
مَا كَانَ يَسْمَعُ وَمَا أَغْرَبَ مَا كَانَ  
يَسْمَعُ  
It delighted him to lis-  
ten, and how many and  
how strange were the  
things he listened to!  
Hus. ayy. II,24,4

##### C Genitive after a noun:

دَعَا قَوْمَهُ إِلَى بَيْتِهِ مَا دَعَاهُمْ  
إِلَيْهِ قَصِي جَدُّهُ  
He summoned his people  
as his grandfather,  
Qusay, had.  
Hai. sir. 97,4

إِذَا دَعَا الْعَرَبَ إِلَى بَيْتِهِ مَا دَعَا  
إِلَيْهِ قَوْمَهُ ذَا —  
When he preached to the  
Arabs what he had to his  
people....  
Hai. sir. 91,4

كُلُّ مَا فِي كَلِمَةِ جَسَدٍ وَكُلُّ مَا فِي  
كَلِمَةِ مَادَّةٍ مِنْ مَعْنَى

All the meaning [contained]  
in the word "body" and in  
the word "material."  
Hak. sheh. 112,3

أَخْرَجْتُ لَهُ كُلَّ مَا مَعِيَ

I offered him all I had  
with me. Hak. ahl. 35,3

أَوَّلَ مَا نَجَلُوهُنَا أَنْ —

The first thing we should  
make plain here is that....  
Musa adab. 37,8

كَانَ أَوَّلَ مَا بَلَغَهُ بَعْدَ شَهْرَيْنِ  
مِنْ أَحَدٍ أَنْ —

The first news that reached  
him two months after Uhud  
was that....  
Hai. sir. 303,19

وَلَتَكُونَنَّ هَذِهِ التَّلَاوَةُ أَوَّلَ مَا  
تَأْتِي بِهِ حِينَ —

and this recitation would  
be the first thing he  
would do when....  
Hus. ayy. I,46,11

أَجْمَلَ مَا فِيهِ عَيْنَانِ سَوْدَاوَانِ

The most striking [feature]  
were his two black eyes.  
Mah. qah. 12,3

أَشَدُّ مَا اسْتَطَاعُوا أَنْ يَأْخُذُوهُ  
عَلَيَّ أَنْ —

The worst thing they can  
blame on me is that....  
Hai. sir. 45,17

كَانَ يَسْتَوْعِبُ أَكْثَرَ مَا يَسْتَطِيعُ

He included as much as  
he could.  
Musa (Zy.) 29,6

تَحَرَّكَتْ نَفْسَاهُمَا رَحْمَةً لَهُ وَاشْفَاةًا  
مِنْ سُوءِ مَا لَقِيَ

Their spirits were moved  
with pity and compassion  
for him because of the  
misfortune which had over-  
whelmed him. Hai. sir. 187,14

قَدَرًا مَا تَسْمَحُ بِهِ قُوَّتِي وَمَوَاهِبِي

as much as [in the measure  
of that which] my strength  
and my talents grant me.  
Manf. sha'. 122,16

إِنَّكَ لَا تَسْتَطِيعُ أَنْ تَدْرِكَ مِقْدَارَ  
مَا أَجِدُ مِنَ اللَّذَّةِ وَالْفِطْطَةِ فِي  
نَفْسِي عِنْدَ مَا —

you could not understand  
how much pleasure and  
happiness I experienced  
when....  
Manf. sha'. 123,11

(Also see Vol. III, p. 218ff.)

#### D Genitive after a preposition:

يَقُومُ مِنَ الْأَمْرِ بِمَا يَقُومُ بِهِ مَنْ هُمْ  
فِي مِثْلِ سِنِّهِ

doing the same as all  
others of his age.  
Hai. sir. 115,18

ظَلَّ فِيمَا هُوَ فِيهِ

He remained as he was.  
Hai. sir. 127,16

لَا يَسْتَطِيعُونَ أَنْ يَطِيرُوا إِلَى مَا  
رَاءَ الْغَيْمِ —

They cannot fly toward  
what is beyond the  
clouds....  
Gibr. II,51,9

#### Note the following:

وَلَمْ يَكُنْ يَسْمِي الْأَرَاةَ أَمْرًا وَلَا  
سَيِّدَةً وَلَا أَنْثَى وَلَا شَيْئًا مِمَّا  
تَعَوَّدُ النَّاسُ أَنْ يَسْمُوهَا

He would not call a woman,  
woman or lady or female  
or anything that man  
customarily calls her.  
Hus. ayy. II,57,12

إِجَاهَهُمَا نَحْوَ الْيَمَنِ لَمْ يَكُنْ  
مِمَّا يَرْدُ بِالْبَالِ

Their departure for Yemen  
went unnoticed.  
Hai. sir. 211,5

Modern Arabic very frequently uses a pronominal relative clause governed by a preposition to express temporal or local ideas for which English prefers the use of an adverb or an adverbial phrase.

Such expressions do not seem very productive when introducing a verbal sentence; in fact, they are restricted to a short series without great variety either in meaning or in the prepositions involved:

- نَعَمْ إِنَّكَ قَدْ أَحْسَنْتَ إِلَيَّ فِيمَا مَضَى  
You have, indeed, been good to me in the past.  
Manf. mag. 65,14
- هُوَ مَلَّاحٌ فَقِيرٌ أَسَدَى إِلَيَّ فِيمَا مَضَى مِنْ الْأَيَّامِ صَنِيعَةً  
He is a poor sailor who rendered me some service in the past.  
Manf. mag. 100,5
- كَانَتْ مَعِيَ أُمْسٌ فِيمَا أَدْكُرُ ذَرَاهِمُ مِنْ الْفِضَّةِ  
Yesterday, as I recall, I had some silver coins.  
Hak. ahl. 24,2
- هِيَ فِيمَا يَقُولُونَ لَا تَتَفَكَّرُ فِي هَرُولَتِهَا  
She, it is said, did not slow down in her pace.  
Hai. sir. 89,8

In the instances in which the relative clause is nominal, the relative pronoun **مَا** functions as the subject and is thus followed only by the nominal predicate. The nominal predicate is, in most cases, a prepositional phrase or an adverb:

- لَا تَصْبِرُ عَلَى مَا دُونَ الْحَرِيَّةِ كَامِلَةً لِلْفَرْدِ وَلِلْأُسْرَةِ وَلِلْقَبِيلَةِ كُلِّهَا  
They are not satisfied with less than complete freedom for the individual, the family, and the whole tribe. Hai. sir. 79,3
- قَدْ كَانَ بِلَادُ الْعَرَبِ فِيمَا سِوَى الْيَمَنِ مَجْهُولَةً بِالْفِعْلِ مِنْ أَهْلِ تِلْكَ الْعَصْرِ الْقَدِيمَةِ  
Arabia, with the exception of Yemen, was in reality unknown to the people of that ancient period.  
Hai. sir. 72,7
- قَدْ اخْتَلَفُوا فِيمَا بَيْنَهُمْ أَيْنَ يَدْفَنُ  
They were in disagreement as to where he should be buried. Hai. sir. 510,24
- مِنْ الصَّبَاحِ حَتَّى مَا بَعْدَ الْعِشَاءِ  
From morning until night. Mah. qah. 37,22
- رَبِّمَا لَا يَقَعُ شَيْءٌ مِنْ ذَلِكَ فِيمَا بَعْدَ  
Perhaps none of this will happen later.  
Manf. mag. 3,17
- نَظَرَ مَحْجُوبٌ فِيمَا حَوْلَهُ  
Mahjub looked around.  
Mah. qah. 118,15

- كَانَ الْأَوْرَبِيُّونَ وَالْأَمْرِيكِيُّونَ يَتَأَخَّرُونَ فِي الزَّوْجِ إِلَى مَا بَعْدَ الثَّلَاثِينَ  
Europeans and Americans postponed marriage until they were over thirty.  
Musa adab. 84,16
- الْجِبَالُ الْجَرْدَاءُ فِيمَا حَوْلَ مَكَّةَ  
The desolate mountains around Mecca.  
Hai. sir. 115,9
- مَا أَجْمَلَ أَنْ تَضَيَّ الْحَيَاةَ كُلَّهَا مَا بَيْنَ بَرْوكْسَلْ وَبَارِيسَ وَفِيْنَا<sup>21</sup>  
How nice it would be to spend one's entire life between Brussels, Paris, and Vienna!  
Mah. qah. 72,19
- التَّفَتَ فِيمَا حَوْلَهُ<sup>22</sup>  
He turned around.  
Idr. (Br.) 80,20

The nominal predicate may also be an adjective. This construction does not seem to be used very often but is, rather, restricted to idiomatic expressions. Since the earliest development of the language, the adjective seems to have been attracted by the governing function of the preposition and is thus in the genitive case. This attraction, however, cannot be ascertained in modern unvocalized texts:

- فَاتِي سَأَمُوتُ عَمَّا قَلِيلٍ  
for I shall die very soon.  
Manf. sha'. 272,2
- عَمَّا قَرِيبٍ يَشْتَرِيهَا الْمَوْتُ بِرَاحَةِ الْقَبْرِ  
Very soon Death will buy them for the price of rest in a grave!  
Gibr. I, 82,19

21. For more on **مَا بَيْنَ**, see Vol. II, Section 132.

22. The relative character of **مَا (فِيَمَا)** can be seen in its acceptance of a specifying prepositional phrase with **مِنْ** (see Vol. II, Section 127):

- لِذَلِكَ — لَمْ تَطْمَعْ بِرِزْنِطِيَّةَ وَلَا طَمَعْتَ فَارِسَ فِيمَا سِوَى الْيَمَنِ مِنْ بِلَادِ شَبْهِ الْجَزِيرَةِ الَّتِي —  
For this reason...neither Byzantium nor Persia coveted any of the Arab Peninsula which...except Yemen.  
Hai. sir. 79,18



## § 238 FORMULAR EXPRESSIONS WITH مَا

Of special interest are the following formular expressions:

A مَا خَلَا and مَا عَدَا, "except," are relative clauses in which the relative pronoun functions as the subject of the verbs خَلَا, "to pass," "to be over"; عَدَا, "to exceed," "to transcend." Hence they are followed by an accusative, which is actually the object of the verb:

جَمِيعُ الْأَنْبِيَاءِ مِنْ غَيْرِ الْعَرَبِ مَا  
خَلَا أَرْبَعَةً هُودًا وَمَالِحًا وَإِسْمَاعِيلَ  
وَمُحَمَّدًا

All the prophets were non-Arabic except four: Hud, Malih, Isma'il, and Mohammed. Amin duh. I, 55, 8

كُلُّ الشَّوْاطِئِ الْإِفْرِيقِيَّةِ يَقُطِنُهَا  
سَلِيمُونَ مَا خَلَا الْجَانِبِ الْعَرَبِيِّ  
إِلَى الْجَنُوبِ

All the African seacoasts were inhabited by Moslems, with the exception of the Arabic portion to the south. 'Aqq. (Br.II) 139, 20

الطَّابِعُ الْخَاصُّ الَّذِي يُمَيِّزُهَا عَمَّا  
عَدَاهَا

the special personality which differentiates it from others. Amin (Br.II) 121, 2

وَجَدَ الْأُسْرَةَ فِي أَنْتِظَارِهِ مَا عَدَا  
إِحْسَانًا<sup>23</sup>

He found the family, with the exception of Ihsan, expecting him. Mah. qah. 131, 2

مَا may be preceded by the preposition فِي, with the same meaning as above (see Vol. II, § 127):

مِنْ الْبِزَنْطِيِّينَ مَنْ أَوْقَرُوا إِلَّا سَلَامَ  
أَخْتِقَارًا مِنْ غَيْرِ أَنْ يُكَلِّفُوا أَنْفُسَهُمْ  
فِيمَا خَلَا جَانِ دَامَاسِينَ مُؤُونَةً  
بِرَأْسِهِ

Some Byzantines, with the only exception of John of Damascus, despised Islam without taking the trouble of studying it. Hai. sir. 10, 6

23. For proper names used as indeclinable in modern Arabic, see Vol. II, p. 27.

فِيمَا خَلَا الْيَمَنَ — فَسَائِرُ بِلَادِ  
الْعَرَبِ جِبَالٌ وَ —

And with the exception of Yemen..., the rest of Arabic consists of mountains and.... Hai. sir. 71, 19

لَكِنْ فِيمَا عَدَا ذَلِكَ سَارَتْ الْحَيَاةُ  
سَيْرًا هَوْنًا مُحْتَمَلًا

But except for this, life followed an easy, bearable course. Mah. qah. 78, 11

Other prepositions may also be used according to the particular requirements of the preceding expression or verb:

الطَّابِعُ الْخَاصُّ الَّذِي يُمَيِّزُهَا  
عَمَّا عَدَاهَا

the special personality which differentiates it from others. Amin (Br.II) 121, 2

The relative function of مَا can be seen when it takes a specifying prepositional phrase introduced by مِنْ<sup>24</sup>:

أَمَّا مَا عَدَا ذَلِكَ مِنْ قَوْمِيَّةٍ  
وَوَطَنِيَّةٍ وَ —

As for everything else, such as nationalism, patriotism.... Amin (Br.II) 120, 11

وَلَكِنَّهُ كَانَ فِيمَا خَلَا ذَلِكَ مِنْ أَوْقَاتِ  
السَّنَةِ خَلَاءً أَوْ يَكَادُ

But except on these occasions during the year, it was completely or almost completely deserted. Hai. sir. 89, 4

The relative pronoun may be omitted. In such instances, according to Arab and Western grammarians, the genitive and the accusative case are permitted.<sup>25</sup> In vowelized texts, however, the accusative seem to be preferred:

24. Compare with فِيمَا, above footnote 22 on p. 191.

25. See, e.g., Munjid under خَلَا and Wright, II, p. 342A. This, however, cannot always be ascertained in unvocalized texts.

لَا مِنْ شَيْءٍ خَلَا صُورَتَنَا فِي هَذِهِ  
الْعُرَّةِ الْعَظِيمَةِ

There is nothing in this huge mirror except our image. Hak. sheh. 151,2

ثُمَّ أَمَرَ بِمَنْ فِي الدَّارِ خَلَا عَمِّهِ  
الْعَبَّاسُ أَنْ —

Then he ordered all who were in the house, with the exception of his Uncle 'Abbas, to.... Hai. sir. 502,8

حَضُّوا مَعَهُ جَمِيعًا خَلَا سَعْدَ بْنَ  
وَقَّاسٍ — وَعَتْبَةَ بْنَ —

Everyone went with him except Sa'd ibn Abu Waqqas...and 'Utba ibn.... Hai. sir. 249,13

شَبَّهَ جَزِيرَةَ الْعَرَبِ مَجْهُولَةً خَلَا  
الْيَمَنِ

The Arabian Peninsula was unknown with the exception of Yemen. Hai. sir. 72,3 (margin)

B شَتَّانَ مَا بَيْنَ — وَبَيْنَ —, is a relative clause in which مَا functions as a subject modified by شَتَّانَ, which is actually an exclamatory accusative. The expression thus has an emphatic character: "How different they are!" "What a difference between...and....!"

شَتَّانَ مَا بَيْنَ ذَلِكَ وَبَيْنَ إِعْلَانِ  
الْحَرْبِ

What a difference between that and a declaration of war! Hai. sir. 246,17

شَتَّانَ مَا بَيْنَ هَذَا وَبَيْنَ نَشَاطِ  
رُوحِي قَوِيٍّ قَاهِرٍ

How different that is from strong spiritual zeal! Hai. sir. 41,15

The relative pronoun may be omitted, leaving the expression with the same emphatic meaning:

شَتَّانَ بَيْنَهَا وَبَيْنَ الْجَهْدِ الْمُوَحَّدِ

That is very far from a united effort! Raz. (Br.II) 85,22

(Also see Vol. II, § 131.)

C بِئْسَ مَا, "How wonderful...is!" and بِئْسَ مَا, "How unfortunate...is!" may also modify a relative clause:

بِئْسَ مَا هُمُ! الْهَارِبُونَ مِنْ أَجْسَادِهِمْ!

How fortunate they are, those who can flee their own bodies! Hak. sheh. 120,4

بِئْسَ مَا أَخْتَرْتُ هَذَا الْوَقْتَ  
لِلتَّدخينِ

How unfortunate that you had to choose this time to smoke! Mah. zuq. 284,13

D لَا سِيَّما is also a relative compound preceded by " لَا of general denial" (see Vol. II, § 108) and the substantive سِيَّما, "equal," "similar"; hence, its meaning "there is nothing like," from which the usual translations of "especially," or "in particular" are derived.

The expression is very frequently coordinated to the preceding statement by the conjunction وَ, and it introduces either a substantive in the nominative case:

إِقْتَدَى بِالرَّسُولِ خَلْفَاؤُهُ الْأَوَّلُونَ  
لَا سِيَّما عُمَرُ بْنُ الْخَطَّابِ

The first caliphs emulated the Prophet, especially Omar ibn al-Khattab. Djir. tar. I, 214,19

كَانَ الْعَرَبُ وَلَا سِيَّما أَهْلُ مَكَّةَ  
يَتَتَبَعُونَ أَخْبَارَ هَذِهِ الْحَرْبِ  
بِتَلَهْفٍ وَشَغَفٍ

The Arabs, the people of Mecca in particular, followed the news of the war with interest and concern. Hai. sir. 3,19

(عَنْ) وَالْأَنْظِمَةِ الْفَاسِدَةِ الْمَسْطَرَّةِ  
وَلَا سِيَّما نِظَامُ الْإِقْطَاعِ

and from the corrupt systems in power, the feudal in particular. Razz. (Br.II) 85,14

or a prepositional phrase:

لَا نَكْثَرُ الْقَبْرِ وَأَنْتَشَارَهَا وَتَزَاحُمَهَا  
تَضِلُّ وَلَا سِيَّما فِي الظَّلَامِ

because the countless tombs, so unordered and crowded, make one lose his way, especially at night. Maz. (Zy.) 10,8

فِي كَثِيرٍ مِنَ الْوَقْتِ وَلَا سِيَّما  
فِي الشِّتَاءِ

most of the time, especially in winter. Hus. ayy. II, 94,10

It may also introduce a complete sentence:

الشَّيْخُ خَزَعَلَ مِنْ أُمَرَاءِ الْعَرَبِ  
الْمَحَافِظِينَ عَلَى التَّقَالِيدِ الْإِجْدَادِ  
فِي التَّعْرِيسِ وَلَا سِيَّمَا شَرِيعَةَ  
الْمَتْعَةِ عِنْدَ الشَّيْعَةِ تَسَاعِدُهُ فِي ذَلِكَ

Sheikh Khaz'al was one of the Arab princes who defended the custom of repetition of marriage. The *Shi'a* law of the *mut'a* was particularly helpful to him. Raih. mul. 187,19

and a subordinate clause:

إِنِّي عَصِيٌّ الْبِرَاجِ لَا أَقْوَى عَلَى كَبْحِ  
غَضَبِي مَتَى ثَارَ لَا سِيَّمَا إِذَا كَانَ  
خَصِيَّ ضَيْعِ الْحَالِ نَحِيلِ الْبِنْيَةِ

I have a nervous temperament; I cannot curb my anger when it is aroused, especially when my opponent is a plebian of weak constitution. Din (Br.) 58,20

E The particle **أَمَّا**, "as far as...is concerned," is usually followed by a noun which is always in the nominative case.<sup>26</sup> It is a contraction of **أَنَّ** and the relative pronoun **مَا**. The construction was originally a relative nominal sentence in which the noun following the particle had the function of a subject, as one can still see, e.g., in: **أَمَّا زَيْدٌ فَهُوَ عَابِلٌ**, "What Zaid is, he is upright."

The expression is always followed by the conjunction **فَ** in an expositive meaning (see Vol. III, p. 20f), usually introducing a complete sentence (see Vol. III, p. 31).

In fact, the noun introduced by **أَمَّا** can be considered as an anacoluthon, the actual and usually complete sentence being introduced by the conjunction **فَ**. The function of the isolated noun is syntactically expressed by a personal pronoun.

26. In some cases, **أَمَّا** is directly followed by a sentence introduced by **إِنَّ**:

أَمَّا إِنِّي سَسْئُولٌ عَنْ ابْنَتِي فَمَا  
رَغِبْتُ عَنْ صَاحِبِكَ إِلَّا لِأَنِّي سَسْئُولٌ  
عَنْ ابْنَتِي

I am responsible for my daughter; I have nothing against your friend, but I am responsible for my daughter. Raf. wah. I,169,6

أَمَّا صُورَتُهُ فَهِيَ أَجْمَلُ صُورَةٍ  
خَلَقَهَا اللَّهُ فِي الْعَالَمِ

As for his appearance, it is the most beautiful God ever created on this world. Manf. sha'. 101,6

أَمَّا الْحَقِيقَةُ كَالنَّجْمِ لَا تَبْدُو إِلَّا  
مِنْ رَوَاءِ ظُلْمَةِ اللَّيْلِ

The truth is like the stars, which do not appear but in the darkness of the night. Gibr. I,164,19

The sentence following by **إِنَّ**:

أَمَّا أَنَا فَإِنِّي حَزِينٌ لِغِرَاقِكِ حَزْنًا  
شَدِيدًا  
أَمَّا أَنَا فَإِنِّي أَحِبُّ الْقَرْيَةَ

**فَ** may also be introduced

Being away makes me very sad. Manf. sha'. 151,17

As for me, I love the village. Sak. (Zy.) 13,50

أَمَّا أَنَا فَإِنِّي أَقُولُ لَكَ —

As for me, I tell you.... Manf. mag. 65,13

The personal pronoun which refers back to the noun introduced by **أَمَّا** may be omitted when the relationship to the isolated noun remains clear enough to be understood without the help of the pronoun. This is the case when the noun functions as subject in both nominal and verbal sentences:

أَمَّا الْبَشَرُ فَمَحْرُومُونَ مِنْ هَذَا  
الْبَنَمَةِ

Only mankind is forbidden this bliss. Gibr. I,125,17

أَمَّا أَلْأَسْكَندَرِيَّةُ فَعَاصِمَةٌ بِضَرْ  
الْيُونَانِيَّةِ

As for Alexandria, it was the capital of Greek Egypt. Amin duh. I,272,12

أَمَّا نَحْنُ فَأَوْلَادُ الْأَرْضِ

We are the Earth's children. Raf. wah. I,89,11

أَمَّا صَالُونُ الْحَلْوِ فَدَّكَانٌ صَغِيرٌ

The candy store was a small shop. Mah. zuq. 7,1

أَمَّا الْكِتَابُ الَّذِي لَمْ يَكُنْ بِدٍّ مِنْ  
حِفْظِهِ كُلِّهِ فَالْفِيَّاءُ ابْنِ مَالِكٍ

The book which was necessary to memorize completely was the *Alfiyya* of Ibn Malik. Hus. ayy. I, 67, 11

أَمَّا أَنَا فَبَقِيتُ وَاقِفًا أَنْظُرُ إِلَيْهِ  
تَارَةً وَإِلَى بَهَاءِ أُخْرَى

I remained standing, glancing from him to Baha. Nu'. liq. 102, 2

أَمَّا نَحْنُ فَنَعْتَقِدُ أَنَّ —

We do believe that.... Qutb (Br. II) 161, 8

The pronoun, however, is never omitted when it has any function other than that of the subject in the sentence, e.g.,

a) that of a genitive suffixed to a noun or governed by a preposition:

أَمَّا أَنَا فَلَنْ يَجِدَ الشَّكَّ إِلَيَّ نَفْسِي  
سَبِيلًا بَعْدَ الْيَوْمِ

As for me, I shall never doubt after this day. Hus. 'ala. II, 71, 1

أَمَّا أَنَا فَحَسْبِيَ مِنَ الْفَخْرِ أَنْ —

As for me, it is enough for my pride to.... Manf. sha'. 54, 9

أَمَّا هَـنَّ فَلَا رَأْيَ لَهُنَّ فِي هَذَا  
الْأَمْرِ الْخَطِيرِ

They have no opinion in this important matter. Q. Am. (Zy.) 5, 22

أَمَّا الشَّعْبُ — فَلَمْ يَحْسَ هُؤُلَاءِ  
بِهِمْ

As for the people..., they did not care about them. Musa (Zy.) 2, 11

أَمَّا الْمَسِيحِيُّونَ فَقَدْ جَعَلَ  
الْكَثِيرُونَ مِنْهُمْ —

As for the Christians, the majority of them began to.... Hai. sir. 3, 4

أَمَّا النَّاقَةُ فَاسْمَاؤُهَا ٢٥٥ اسْمًا

As for the she-camel, it has 255 names. Djir. tar. I, 54, 2

أَمَّا الشَّعْبُ فَلَا وَجُودَ لَهُ عِنْدَهُ

As for the people, they do not exist for him. Musa adab. 38, 20

or, b) of an accusative after a transitive verb:

أَمَّا هُوَ فَقَدْ أَعْجَبَهُ هَذَا اللَّفْظُ  
فِي أَوَّلِ الْأَمْرِ

As for him, this name surprised him at first. Hus. ayy. I, 37, 10

أَمَّا نَوْمُ الصَّبِيِّ فَقَدْ قَطَعَهُ هَذَانِ  
الصَّوْتَانِ

The boy's sleep was disturbed by these two voices. Hus. ayy. II, 42, 11

The noun following **أَمَّا** may fulfill its grammatical function in a subordinate clause:

أَمَّا عَائِشَةُ فَلَمْ يَجْزُ أَحَدٌ عَلَى أَنْ  
يَبْلِغَهَا مِنْ كُلِّ هَذَا الَّذِي يَقُولُ  
النَّاسُ شَيْئًا

but nobody dared to inform 'Aisha of what the people were saying. Hai. sir. 358, 20

**أَمَّا** may also introduce any other part of the sentence, such as, e.g., an adverb, an adverbial modification, a prepositional phrase, etc.

أَمَّا الْيَوْمَ فَأَنْتَ تَسْتَحِقُّ أَنْ تَدْعَى  
شَيْخًا

Today you deserve to be called Sheikh. Hus. ayy. I, 45, 2

أَمَّا دِينِيًّا وَلَفُؤِيًّا فَقَدْ ائْتَصَرَتْ  
الْعَرَبُ

But in religion and language, the Arabs were victorious. Amin duh. I, 49, 4

أَمَّا الْآنَ فَصِرْتُ طَاهِرَةً نَقِيَّةً

Now I have become chaste and pure. Gibr. I, 117, 14

أَمَّا الْآنَ فَنِيَّ اسْتَطَاعَتْ أَنْ  
تَطْمَعَ فِيهَا كَمَا تَشَاءُ

Now you can hope for her as you wish. Manf. sha'. 239, 7

أَمَّا فِيمَا عَدَا ذَلِكَ فَقَدْ كَانَ  
يَدْعُوهُ بِاسْمِهِ

On all other occasions, he used to call him by his name. Hus. ayy. I, 37, 5



Hence, **أَمَّا** also frequently introduces a subordinate clause, the main clause then being preceded by the conjunction **فَ** :

**أَمَّا وَقَدْ رَأَيْتَ يَا صَاحِبِي مَا رَأَيْتَ وَسَمِعْتَ مَا سَمِعْتَ فَانْهَبْ إِلَى النَّاسِ وَقُلْ إِنَّ —**

Now that you have seen and heard what you have seen and heard, go back, my friend, and tell the people that....  
Nu'. liq. 77,12

**أَمَّا وَتَحَنَّنْ نَعْرِفْ أَنَّ — فَمِنْ أَلْتَقُولُ أَنْ —**

Since we know that..., it is logical that....  
Hai. sir. 37,20

**أَمَّا وَقَدْ انْقَضَى كُلُّ شَيْءٍ فَسَأَفْضِي إِلَيْكُمْ بِسَرٍّ مِنْ أَسْرَارِ الْحَرْبِ**

Now that everything is over, I'll tell you a war secret.  
Manf. sha'. 215,8

**أَمَّا إِذَا أَرَدْنَا بِهَذَا اللَّفْظِ — فَلَا**

If we mean by such an expression that..., then no.  
Zur. (Zy.) 18,22

**أَمَّا إِذَا شَاءَ بَلَغَ مَحَجَّةَ الْكَمَالِ فَعَلَيْهِ أَنْ شَعَرَ بِكَيَانِهِ**

If he wants to attain perfection, he must be aware of his nature.  
Gibr. III,212,11

**أَمَّا أَنْ يَكُونَ لِأَدَبِهَا طَائِعَهَا وَلِفَنِّهَا لَوْنُهُ فَذَلِكَ قَانُونُ الطَّبِيعَةِ**

that its literature and art have personality is nature's law.  
Zayy. (Zy.) 16,29

**أَمَّا أَنَّ هَذِهِ الطَّرِيقَةَ طَرِيقَةُ الْقُرْآنِ فَذَلِكَ حَقٌّ لَا رَيْبَ فِيهِ**

that this is the Koran's way is evident.  
Hai. sir. ك 20

**أَمَّا أَنْ تَعُودَ بَعْدَ انْتِصَافِ اللَّيْلِ — فَشَيْءٌ لَا يَحْتَمَلُ**

for you to return after midnight—that is something that cannot be endured.  
Mah. qah. 151,9

Hence, the **أَمَّا** construction followed by **فَ** may develop into rather long and complex expressions:

**أَمَّا أَنَّهُمْ بِهَذِهِ السَّرَايَا الَّتِي بَدَأَتْ بَعْدَ سِتَّةِ أَشْهُرٍ مِنْ مَقَامِهِمْ بِالْمَدِينَةِ وَالَّتِي أَشْتَرَكَ فِيهَا الْمُهَاجِرُونَ وَحَدَّهُمْ كَانُوا يَقْصِدُونَ حَرْبَ قَوْشٍ وَغَزَوْ قَوَافِلَهَا فَذَلِكَ مَا يَقِفُ الْإِنْسَانُ التَّرَدُّدَ وَالتَّفَكِيرَ**

but the fact that they, with these riding parties which they began after having been in Medina six months and in which only Emigrants took part, aimed only at fighting the Koreish and at riding their caravans is something about which the people are skeptical.  
Hai. sir. 244,11

**أَمَّا** is frequently used in correlative constructions to emphasize correlative nouns or circumstances, and it may likewise emphasize correlative subordinate clauses within the construction. In these instances, **أَمَّا** will either introduce the last correlative part:

**إِذَا شَعَرَ الْإِنْسَانُ بِكُلِّ هَذِهِ الْأُمُورِ بَلَغَ مُنْتَصَفَ طَرِيقِ الْكَمَالِ أَمَّا إِذَا شَاءَ بَلَغَ مَحَجَّةَ الْكَمَالِ فَعَلَيْهِ أَنْ شَعَرَ بِكَيَانِهِ**

When man feels all this, he has reached halfway to perfection, but if he wants to attain perfection, he must be aware of his nature.  
Gibr. III,212,11

**إِنَّهُمْ يَلْبَسُونَ لَحْمًا عَلَى عِظَامِهِمْ أَمَّا نَحْنُ فَتَلْبَسُ عَلَى عِظَامِنَا جِلْدًا كَجِلْدِ الْحِذَاءِ**

They have flesh covering their bones; we have around ours only skin like shoe leather.  
Raf. wah. I,89,10

**يَعِيشُونَ فِي الْحَيَاةِ ثُمَّ يَمُوتُونَ أَمَّا نَحْنُ فَعَيْشُنَا هُوَ سَكَرَاتُ الْمَوْتِ إِلَى أَنْ نَمُوتَ**

They enjoy life, then they die; for us, however, our life is an agony of death until we die.  
Raf. wah. I,89,12

شَرَبَ كَأْسٍ أَوْ كَأْسَيْنِ كَمَا نَفَعَلُ  
شَيْءٌ مُحْتَمَلٌ أَمَّا أَنْ تَعُودَ بَعْدَ  
أَنْتِصَافِ اللَّيْلِ — فُشْيَ لَا يَحْتَمَلُ

to drink one or two  
glasses, as we do, is  
all right; but for you  
to return after midnight  
—that is something that  
cannot be endured.  
Mah. qah. 151,8

or it will also introduce all the correlative parts:

أَمَّا إِخْوَتُهُ فَأَغْرَقُوا فِي الضَّحْكِ وَأَمَّا  
أُمُّهُ فَأَجْهَشَتْ بِالْبُكَاءِ وَأَمَّا أَبُوهُ  
فَقَالَ — وَأَمَّا هُوَ فَلَمْ يَعْرِفْ  
كَيْفَ قَضَى لَيْلَتَهُ

His brothers broke into  
laughter, his mother  
burst into tears, his  
father said..., and he,  
he did not know how he  
passed that night.  
Hus. ayy. I, 19, 12

كَانَ مِنْهَا طَرِيقَانِ رَئِيسِيَّانِ فَأَمَّا  
أَحَدُهُمَا فُ — وَأَمَّا الْآخَرُ فُ —

Among them are two main  
roads, one..., and the  
other....  
Hai. sir. 73,4

أَمَّا نَوْمُ الصَّبِيِّ فَقَدْ قَطَعَهُ هَذَانِ  
الصَّوْتَانِ وَأَمَّا أَخُوهُ فَلَمْ يَسْمَعْهُمَا  
هَذِهِ اللَّيْلَةَ كَمَا لَمْ يَسْمَعْهُمَا مِنْ  
قَبْلُ

The sleep of the boy was  
disturbed by these two  
voices, but his brother  
did not hear them that  
night as he had not be-  
fore. Hus. ayy. II, 42, 11

هَبَّ لَهَا الْقَوْمُ جَمِيعًا فَأَمَّا الشَّيْخُ  
وَزَوْجَتُهُ — وَأَمَّا الشَّبَابُ مِنْ أَهْلِ  
الدَّارِ فُ — وَأَمَّا الصِّبْيَانِ فُ —

All rushed toward this  
[voice], the sheikh and  
his wife..., the youths  
of the family and the  
small children....  
Hus. ayy. I, 128, 14

F *إِنَّمَا* is an emphatic particle composed of the  
particle *إِن* and the relative pronoun *مَا*, (compare  
with *أَمَّا*, Vol. III, p. 196). It has no governing  
action, since the relative pronoun *مَا* is virtually  
in the accusative case. Structurally, it is equi-  
valent to a sentence in which the subject is a rela-  
tive clause.

The relative character of the construction can  
still be seen in such examples as:

هَمْ لَيْسُوا أَشْخَاصًا خُرَافِيِّينَ إِنَّمَا  
هَمْ قَدِيسُونَ

They are not legendary  
apparitions; [what] they  
[are] are saints.  
Hak. ahl. 54,6

إِنَّمَا هِيَ وَسْوَسةٌ مِنْكَ !

[What] that [is] is a  
temptation of yours!  
Hak. (Br.) 41,19

لَيْسَ الْأَدَبُ الشَّعْبِيُّ الْإِنْسَانِي  
أَنْ تُؤَلَّفَ الْقَصَائِدُ — إِنَّمَا هُوَ أَنْ  
نَنْظُرَ بِالْعَيْنِ الْفَنِيَّةِ لِلْعَشِكَلَاتِ  
الْإِنْسَانِيَّةِ وَالْاجْتِمَاعِيَّةِ

Composing *qasidas* is not  
popular, human litera-  
ture.... [What] it  
[popular, human literature]  
is, is to look with an  
artistic eye into human  
and social problems.  
Musa adab. 16,6

*إِنَّمَا* is usually placed in the beginning of a sen-  
tence, either nominal or verbal, to emphasize not so  
much a noun as the definition of the noun or the ac-  
tion and the circumstances of the action as attri-  
buted to the noun:

إِنَّمَا هُوَ أَبْنَى أَخِي هَاشِمٍ قَدِمْتُ  
بِهِ مِنْ يَثْرِبَ

He is my brother, Hashim's,  
son. I brought him from  
Yathrib. Hai. sir. 98,18

لَا تَرَعْ إِنَّمَا أَنَا كَأَبِيكَ

Don't be frightened, I am  
as a father to you.  
Raf. wah. I, 93,9

اجْلِسْ فَإِنَّمَا أَنْتَ أَعْرَابِي لَا  
عِلْمَ لَكَ

Sit down. You are just  
an ignorant Badouin.  
Hai. sir. 370,2

إِنَّمَا كَانَ يُحِبُّ الْإِجَارَةَ لِهَذَا  
كُلِّهِ

He loved vacations for  
all these reasons.  
Hus. ayy. II, 174, 16

إِنَّمَا كَانَ الْأَمْرُ هَيْئًا سَهْلًا

It was indeed a simple  
and easy thing.  
Hus. ayy. II, 71, 12

لَيْسَ الْهَذْيَانِ وَلَا الْجَنُونِ وَلَا  
الْوَسْوَاسِ وَلَا حَرَارَةِ الْحَمَى كَمَا  
يُظَنُّ وَإِنَّمَا هُوَ الْحُبُّ !

It was not folly or frenzy  
or delusion or fever as he  
thought; it was love!  
Manf. mag. 14,13

أَنَّهُ حِينَ يَصْدُرُ الْأَدِيبُ كِتَابًا  
لِلشَّعْبِ فَإِنَّمَا يَصْدُرُ نَفْسَهُ  
that when a writer publishes a book for the people, he expresses his [own] spirit.  
Musa adab. 10,6

Thus it can be used with an adversative meaning:

لَسْتُ أَسْتَطِيعُ أَنْ أَجِيبَكَ إِنَّمَا هُنَاكَ  
شَخْصٌ آخَرُ هُوَ الَّذِي يَسْتَطِيعُ هَذَا  
الْجَوَابَ  
I cannot answer you, but there is someone else who can. Hus. ayy. I, 151, 15

It is also frequently preceded by the subject of the sentence, which then should be considered as an anacoluthon. Since the noun functions as the subject, a resumptive pronoun is not needed:

أَنْتَ إِنَّمَا تَلْعَبُ بِي  
You are just playing with me. Hak. sheh. 106, 14

إِنِّي إِنَّمَا أَحْيَا بِهِمَا وَلَهُمَا  
I only live through them and for them.  
Hak. ahl. 17, 16

أَنَّ الذَّبِيحَ إِنَّمَا كَانَ إِسْحَاقُ لَا  
إِسْمَاعِيلَ  
that the one brought to be sacrificed was Isaac, not Isma'il.  
Hai. sir. 87, 5

أَنَّ مَا يُوحَى إِلَى صَاحِبِهِ إِنَّمَا  
يُوحَى إِلَيْهِ مِنَ اللَّهِ ذَاتِهِ  
that what had been revealed to his friend had been revealed by God himself. Hai. sir. 36, 21

لَكِنَّ هَذَا الْقَوْلَ إِنَّمَا يَدُلُّ  
عَلَى أَنَّ —  
But this word only proves that....  
Hai. sir. 42, 2

هُمْ إِنَّمَا فَعَلُوا ذَلِكَ لِيُخَدَعُوا  
بِهِ أُولَئِكَ الَّذِينَ —  
They do this only to mislead those who....  
Hai. sir. 41, 7

أَنِّي إِنَّمَا أَفْعَلُ ذَلِكَ لِكْرَاهَتِي  
لِلتَّعَالِيدِ  
that I do this only because of my hatred for traditions.  
Musa adab. 18, 1

But the resumptive pronoun may be used, e.g.,

الْعِيدُ إِنَّمَا هُوَ الْمَعْنَى الَّذِي يَكُونُ  
فِي الْيَوْمِ لَا الْيَوْمُ نَفْسَهُ  
The holiday is the meaning of the day, not the day itself. Raf. wah. I, 35, 6

لَكِنَّ الذَّنْبَ لَيْسَ عَلَيْكَ وَلَا عَلَيَّ  
إِنَّمَا هُوَ عَلَى أَبِيكَ  
but it is not you or I; your father is the one to be blamed.  
Hus. ayy. I, 42, 1

أَنَّ أَصْدَقَ مَرْجِعٍ لِلْسَّيْرِ إِنَّمَا  
هُوَ الْقُرْآنُ الْكَرِيمُ  
that the most trustworthy source for [Mohammed's] biography is the precious Koran. Hai. sir. 18, 14

The noun preceding the particle إِنَّمَا does not have to be the subject of the sentence; it may perform, as an anacoluthon, any nominal function that will be carried out by a resumptive personal pronoun in the proper place.

These cases of anacoluthon may cause other internal changes based on attraction, especially with the verb كَانَ, which may precede the noun anacoluthon (see Vol. II, § 180):

كَانَتْ أَكْثَرُ هَذِهِ الْحَوَانِيتِ إِنَّمَا  
تَدَارُ فِيهَا تِجَارَةُ الْبَنِّ وَالصَّابُونِ  
In the majority of shops there was only a trade of coffee and soap.  
Hus. ayy. II, 11, 14

The emphatic statement introduced by إِنَّمَا is frequently understood as being in opposition to a preceding term, statement, or another situation; thus it becomes, in some ways, a restrictive definition. Based on these cases, Arab grammarians usually call إِنَّمَا a "restrictive particle," even though this is not its most common meaning; it is actually used to emphasize the statement it presents, e.g.,

إِنَّمَا الْأَلْفِيَّةُ لِلْأَزْهَرِيِّينَ لَا لِأَبْنَاءِ  
الْمَدَارِسِ  
The *Alfiyya* is for the students of al-Azhar, not for those of the schools.  
Hus. ayy. I, 77, 13

رَأَى أَنْ يَرْجُوهُ فَأَخْتَارَ لَهُ أَمْنَةً —  
وَخَرَجَ بِهِ حَتَّى أَتَى مَنَازِلَ بَنِي زُهْرَةَ  
وَدَخَلَ وَإِيَّاهُ عِنْدَ وَهْبٍ وَخَطَبَ  
إِلَيْهِ ابْنَتَهُ وَيَذْهَبُ بَعْضُ الْمُؤَخِّينَ  
إِلَى أَنَّهُ إِنَّمَا ذَهَبَ إِلَى أَهْبَبَ عَمَّ آمْنَةً  
لأنَّ أَبَاهَا كَانَ هَلَكًا وَكَانَتْ هِيَ  
فِي كَفَالَةِ عَمِّهَا

He decided to have him marry and chose Amina for him.... He went with him to the settlement of the Banu Zuhra and visited Wahb with him and asked for his daughter's hand for him. Some historians, however, believe that he went rather to Uhaib, Amina's uncle, because her father had already died and she was under her uncle's tutelage. Hai. sir. 107,9

In this function, **إِنَّمَا** is often used to emphasize the second member of a correlative proposition, especially when the first part is a negative statement. In this case, **إِنَّمَا** introduces the second statement, to which it is usually connected by the conjunction **وَ**

a) either with an adversative meaning:

لَمْ يَكُنْ يَحْفَلُ بِهَذِهِ الْأَصْوَاتِ  
— إِنَّمَا كَانَ يَخَافُ الْخَوْفَ كُلَّهُ  
أَصْوَاتًا أُخْرَى

He was not concerned with these voices..., but he was very much afraid of other voices. Hus. ayy. I,8,2

كَانَ سَيِّدُنَا لَا يُغَنِّي بِصَوْتِهِ  
وَلِسَانَهُ وَحَدَّهُمَا وَإِنَّمَا يُغَنِّي  
بِرَأْسِهِ وَبَدَنِهِ أَيْضًا

The school teacher did not sing with his voice and tongue only but also with his head and body. Hus. ayy. I,32,7

لَمَّا أَنْصَرَفَ مِنَ الْكُتَّابِ لَمْ يَذْهَبْ  
إِلَى الْبَيْتِ وَإِنَّمَا ذَهَبَ مَعَ جَمَاعَةٍ  
مِنْ أَصْحَابِهِ إِلَى الْجَامِعِ لِيُصَلِّيَ  
الْعَصْرَ

When he left the school, he did not go home but went with some comrades to the mosque to say his evening prayer. Hus. ayy. I,56,4

فَالرَّأَةُ لَيْسَتْ مَجْرَدَ مَخْلُوقٍ  
سَتَقْبَلُ بِذَاتِهِ وَإِنَّمَا هِيَ مُوَاطِنَةٌ  
وَزَوْجَةٌ وَأُمٌّ

for woman is not a mere creature isolated in herself, but a citizen, a wife, and a mother. Sa'. (Zy.) 6,20

b) or with a restrictive meaning:

إِنْ صَاحِبَ الْحَيَاةِ الْهَنِيئَةِ لَا  
يُدُونَهَا إِنَّمَا يَحْيَاهَا

He who has a happy life does not record it, he only lives it. Hak. yaum. 5,2

لَأَنَّهَا لَا تَعِيشُ بِنَفْسِهَا وَلِنَفْسِهَا  
وَإِنَّمَا تَعِيشُ بِالرَّجُلِ وَلِلرَّجُلِ

for she does not live by herself or for herself, she only lives by and for man. Q. Am. (Zy.) 5,30

إِنَّا لَا نَمْلِكُ حَقَّ سَوْأَلٍ كَهَذَا  
إِنَّمَا يَنْبَغِي لَنَا أَنْ نَعْتَقِدَ

We have no right to inquire in this way; we must simply believe. Gibr. I,115,4

**إِنَّمَا** may also introduce the second part of a subordinate correlative:

إِنَّمَا يَجِبُ أَنْ نَدْرُسَ الْأَدَابَ  
الْعَرَبِيَّةَ وَلَكِنْ لَا لِنَقْتَدِيَ بِهَا فِي  
أَهْدَافِهَا وَأَسَالِيِبِهَا وَإِنَّمَا لِنَعْرِفَ  
مِنْهَا تَارِيخَنَا الثَّقَافِيَّ

We must study Arabic literary productions, not to emulate them in their aims and their styles, but rather to learn our cultural history from them. Musa adab. 64,6

Since **إِنَّمَا** actually does not have a connecting function, it may also emphasize a main clause as opposed to a subordinated one:

إِنْ أَعْجَبَ لَشَيْءٍ فَإِنَّمَا أَعْجَبَ  
لِهَدْوِكَ وَاسْتِقْرَارِ نَفْسِكَ

If I could be amazed at anything, it would be at your tranquility and the steadiness of your spirit. Hus. 'ala. III,207,5

## § 239 مَا AS INDEFINITE PARTICLE

The same relative particle early became one of emphatic indetermination always following the substantive it modifies:



أَلَيْسَ لَكَ رَأْيٌ مَا؟

Don't you have any opinion?  
Mah. qah. 10,13

وَلَكِنِّي سَأَذْهَبُ يَوْمًا مَا

But I shall go some day.  
Mah. qah. 59,14

لَيْسَ بَيْنِي وَبَيْنَكَ صِلَةٌ مَا

We have nothing whatsoever  
in common.  
Hak. ahl. 130,16

وَهِيَ إِلَى حَدٍّ مَا كَذَلِكَ

That is so to some extent.  
Musa adab. 162,3وَلَكِن لَأَمْرًا مَا خَطَرَ لَهُ خَاطِرٌ  
غَرِيبٌBut, for some reason, a  
strange idea occurred to  
him. Hus. ayy. I,19,8

Note that مَا as an indefinite particle is never written as a single word; nevertheless, the Arabic editions of books frequently require the assimilation of the nunation into the *m* of the particle. This assimilation is in some text editions graphically expressed with the sign for reduplication (*shadda*), e.g.,

شَأْنٌ مَا

a certain affair.  
Manf. mag. 15,11

Hence, the use of مَا becomes generalized to that of a particle which emphasizes indetermination (also see indefinite-conditional clauses, Vol. III, p. 353ff.)

a) as a paronomastic repetition, مَهْمَا , "whatever":

مَهْمَا يَنْسَى الصَّبِيَّ فَلَنْ يَنْسَى

No matter what the boy  
might forget, he never  
will a night....  
Hus. ayy. I,92,3

لَيْلَةً —

b) suffixed to certain adverbs, e.g.,

جَعَلَهُ مُبَارَكًا أَيْنَمَا كَانَ

It considered him blessed  
wherever he went.  
Hai. sir. 3,2أَيْنَمَا ذَهَبْنَا فَلَيْسَ غَيْرُنَا وَغَيْرُ  
ظِلِّنَا وَخَيَالِنَاWherever we go, there are  
just the two of us, and  
our shadow and chimera.  
Hak. sheh. 151,1

(For more on this construction see Vol. III, p. 354ff.)  
(On the use of *حَتَّى* إِذَا مَا, see Vol. III, p. 92f, and  
on the use of *إِذَا* مَا, see Vol. III, p. 305f.)

## § 240 PARONOMASIA IN A PRONOMINAL RELATIVE CLAUSE

The indefinite meaning of the relative pronouns leads, as a logical consequence, to their use in paronomastic relative constructions

a) to emphasize the indetermination of the main clause:

عَادَ إِلَى الْحَبَشَةِ مَنْ عَادَ وَدَخَلَ  
مَكَّةَ مَنْ دَخَلَSome returned to Abyssinia  
and some entered into  
Mecca. Hai. sir. 160,10[الطَّبِيبُ] وَصَفَ مَا وَصَفَ وَأَمَرَ  
بِمَا أَمَرَ[The doctor] prescribed  
some things and ordered  
some others.  
Hus. ayy. I,130,12

مَاتَ مِنْهُمْ مَنْ مَاتَ

Some of them died.  
Hai. sir. 102,18

رَابِنِي مِنْ أَمْرِهِ مَا رَابِنِي

Some doubts concerning  
him came to my mind.  
Manf. (Zy.) 30,4

Note the effect caused by this emphatic indetermination in the following:

كَانَ الْوَبَاءُ يَزْدَادُ كُلَّ يَوْمٍ شِدَّةً  
وَرَجَالُ الْجَيْشِ يَمُوتُ مِنْهُمْ مَنْ  
يَمُوتُ كُلَّ يَوْمٍ بِقَبْرِ حِسَابٍThe epidemic became in-  
creasingly virulent and  
countless soldiers died  
every day.  
Hai. sir. 102,19

b) to achieve a special emphasis:

أَمِيزَ مَا يَمِيزُهَا عَيْنَانِ سَوْدَاوَانِ جَمِيلَتَانِ  
Her most remarkable feature was her two beautiful black eyes. Mah. zuq. 32,2

or, c) to paraphrase an indefinite pronoun:

فِي الْبَحْثِ عَمَّا أُرِيدُ الْبَحْثَ فِيهِ  
in the study of whatever I wished.  
Hai. sir. 19,13

شَعَرْتُ أَوَّلَ مَا شَعَرْتُ أَنْ —  
The first thing I felt was.... Raf. wah. I,111,18

أَنْ مَا حَصَلَ فِي الْأَجْنَاسِ  
الْبَشَرِيَّةِ حَصَلَ نَظِيرُهُ فِي  
الثَّقَافَاتِ الْعِلْمِيَّةِ  
that something similar to what happened racially also occurred in their cultures.  
Amin duh. I,169,15

#### § 241 ADVERBIAL USES OF مَا

As we have already seen, the relative pronoun مَا may be used referring not only to animals and inanimate objects, but to their qualities as well and also to those of persons. Hence مَا can also be used to express circumstantial (temporal and modal) modifications of the action expressed in the main clause. As a consequence of the indefinite meaning of مَا, the modifications it introduces always have an indefinite connotation only to some extent specified in the light of the relative clause.

Cf. the use of the interrogative مَا as an interrogative adverbial in Vol. I, § 43:

مَا دَخَلَ الشَّرَفُ فِي الْأَدَبِ؟  
What has honor to do with literature?  
Musa adab. 47,14

وَمَاذَا يَهْتَمُّ أَيْنَ تَعِيشُ  
الْأَكْثَرِيَّةُ؟  
What does it interest us where the majority lives? Jabr. (Br.) 69,20

In the adverbial usage of مَا, it seems to be essential for the relative pronoun to assume an

adverbial function in the relative clause. In this instance, مَا never takes a resumptive pronoun.

Independent of its adverbial function within the relative clause, مَا may fulfill the function of a nominative, genitive, or accusative in the main clause.

Arab grammarians of Arabic, and most Western scholars with them, compare the adverbial use of مَا with noun clauses introduced by أَنْ and أَنَّ and give the relative pronoun the name of مَا الصَّدْرِيَّةُ, "infinitival مَا." This equivalence, however, cannot be accepted, for it does not explain the syntactical differences between both constructions, such as the perfect after the relative pronoun to mean the future; this use is not admitted after the other particles. أَنْ draws one's attention to the action, and أَنَّ emphasizes the logical subject of the statement following.

مَا always indicates an indefinite circumstantial modification of the subordinated clause in its relationship to the action expressed in the main clause.

In most cases, the *Sprachgefühl* of native Arabs unites different words with مَا as if they were seeing a compound particle of adverbial or conjunctive nature. In our translations of the examples used in the following paragraphs, we shall necessarily use adverbial and conjunctive words, or even phrases, in order to express their English equivalent.

Nevertheless, they cannot be considered as simple conjunctions or adverbs, for their use is still most often determined by the same rules as those applying to a relative clause. In other cases, the linguistic intuition of the native speakers and writers of Arabic has given those expressions more freedom of use and a greater flexibility in their construction, which, however, is still not sufficient to establish them in a different grammatical category.

In the following paragraphs, we shall try to present the most common and characteristic constructions in which the relative pronoun is used in an adverbial function in the relative clause.

#### § 242 THE ADVERBIAL RELATIVE CLAUSE FUNCTIONING AS A NOMINATIVE

أَطَالَ , "The time during which...has been long"; hence, its meaning is equivalent to a temporal adverb:

"very long," "how long." The expression is frequently preceded by the emphatic particle **ل**.

**طال** is used in this construction only in the perfect tense and, because of its preterital meaning, it is followed only by a relative clause expressing a statement of fact about a past action with the verb in the perfect tense:

إِنِّي لَنْ أَنْسَى تِلْكَ اللَّيْلَةَ الَّتِي  
طالما حَدَّثْتُكَ عَنْهَا

I never will forget that  
night on which I spoke  
to you so long about her.  
Hak. ahl. 31,4

لطالما وَدِدْتُ أَنْ أَزُورَ مَمْلَكَتَكَ

I have wished to visit  
your kingdom for a long  
time. Hak. sul. 84,4

لطالما أَنْتَظَرْتُكَ!

I have been waiting for  
you a long time!  
Hak. sul. 76,4

**طالما** also introduces a consideration of the repetition of an action during an extended period of time: "how many times," "how frequently":

بِتِلْكَ الصَّوْتِ الرَّخِيمِ الْعَذْبِ الَّذِي  
طالما سَمِعَهُ مِنْ قَبْلُ

with this soft and pleasant  
voice he had heard so  
many times before.  
Manf. mag. 186,10

طالما سَمِعْتُهُ يَهْدِي فِي وَحْدَتِهِ

Many times have I heard  
him, alone, raving.  
Gibr. I, 103,5

لطالما قَالَ عَنْهُمْ —

Many times he said about  
them....  
Mah. zuq. 220,18

وَفِي الطَّرِيقِ طالما تَبَادَلْنَا  
الْأَفْكَارَ فِي كُلِّ شَيْءٍ

and on the way we quite  
often exchanged ideas  
about everything.  
Hind. (Zy.) 32,4

طالما حَدَرْتُكَ الْكِتَابَةَ إِلَى بَرِيْسْكَ

How often I have warned  
you against writing to  
Prisca. Hak. ahl. 15,5

طالما أَخْبَرْتُكَ طالما نَصَحْتُكَ —

How often I have told and  
advised you....  
Mah. zuq. 46,4

النَّاسُ فِي أَيَّامِنَا هَذِهِ لَا يُرِيدُونَ  
الشَّاعِرَ وَطالما طَالَبُونِي بِالرَّادِيُو

People in these days do  
not want [to have] a poet,  
but have asked for a radio  
many times.  
Mah. zuq. 11,2

**قَدْ** **طالما** may be preceded by the particle **قَدْ**:

قَدْ طالما ظَهَرَتْ الْأَشْيَاءُ الْقَاتِمَةُ  
مَتْلَبَةً مِنْ خِلَالِ الدَّمُوعِ

How frequently dark things  
seem to glitter [when  
seen] through tears.  
Gibr. II, 88,5

قَدْ طالما قَالَ وَزَرَائِفُهَا — إِنْ  
مَوْكَزَ فَرَنْسَا فِي الْبَحْرِ الْمَتَوَسِّطِ  
يَتَزَعَزَعُ إِذَا تَرَكْتَ سُورِيَا

Very frequently its mini-  
sters...had said that the  
position of France in the  
Mediterranean would be up-  
set if it left Syria.  
Raih. mul. 346,19

**قلما**, also frequently preceded by the emphatic particle **ل**, is in some ways the counterpart of **طالما** mentioned above. It literally means "The occasion, or time during which...seldom occurs"; hence, its equivalence to a simple adverbial modification, "seldom," "rarely," and the like.

**قلما** is usually followed by a perfect tense, but the verb may also be in the imperfect indicative when the meaning requires it:

لَقَلْما كَانَتْ أَمْرًا حَسَنًا عِنْدَ  
رَجُلٍ يُحِبُّهَا لَهَا ضَرَائِرُ إِلَّا  
كَثُرْنَ وَكَثُرَ النَّاسُ عَلَيْهَا

Very seldom has there been  
a beautiful woman loved by  
a man having other wives,  
against whom the other  
wives and people did not  
unite. Hai. sir. 359,19

ذَلِكَ لِأَنَّ مِيَاهَ الْبَحْرَيْنِ قَلْما  
تَخْلُو مِنَ الْجَلَابِيَّتِ السَّارِحَةِ  
الْمَارِحَةِ عَلَى الدَّوَامِ

That is because Bahrein's  
waters are seldom empty  
of the boats which always  
roam freely on them.  
Raih. mul. 199,5

يَشْكُو الْبَطْلُ وَلَمَّا تَعْنَى بِهِ أُمُّهُ  
A child may complain, but  
his mother very seldom  
pays any attention to him.  
Hus. ayy. I, 120, 8

Note the meaning of لَمَّا in the following:

لَمَّا كَانَتْ تَسْتَقِيمُ لَهُ هَذِهِ الطَّرِيقُ  
This way did not seem to  
him to be very straight.  
Hus. ayy. II, 4, 6

Compare with the following relative constructions:

وَقَلَّ مِنَ الشُّعْرَاءِ مَنْ لَمْ يَرْكَبْ  
أَوْ يَغْزُ  
And only a few of the poets  
neither rode nor partici-  
pated in raids.  
Djir. tar. I, 142, 3

قَلَّ فِيهَا مَا هُوَ أَجْمَلُ وَقَعًا فِي  
النَّفْسِ مِنْ —  
There are few things which  
cause a more wonderful im-  
pression on the soul  
than.... Raih. mul. 34, 11

(Also see Vol. III, p. 187.)

C In the expression, كَانَ كَثِيرًا مَا, "The times/occasions during which...were numerous," the relative clause may be considered to function as subject of the verb كَانَ. The relative pronoun مَا usually assumes an adverbial function of temporal meaning in the relative clause. Since classical times, however, it has been viewed as a compound expression with the verb كَانَ governing the verb following; thus in the relative clause only the imperfect is used with a preterital meaning:

كَانَ كَثِيرًا مَا يَسْتَيْقِظُ —  
He frequently woke up....  
Hus. ayy. I, 7, 12

كَانَ كَثِيرًا مَا يَحْدِثُ وَالنَّبِيُّ فِي  
تَمَامِ يَقْتَتِ الْعَادِيَةِ  
The Prophet frequently  
spoke in a state of com-  
pletely normal wakeful-  
ness. Hai. sir. 40, 20

مَعَ أَنَّ سَكُونَ الْعَصْرِ كَانَ كَثِيرًا  
مَا يَضْطَرُّهُ إِلَى النَّوْمِ —  
Though the afternoon si-  
lence frequently put him  
to sleep....  
Hus. ayy. II, 38, 20

The use of the subject of the subordinate clause in the main clause may lead to the assumption that it is also the subject of كَانَ, and this, therefore, will be brought into agreement with it:

إِذَنْ كَانَتْ الْجَارِيَةُ كَثِيرًا مَا  
تَعَلَّمَ أَدَبًا  
Then slave girls very fre-  
quently studied literature.  
Amin duh. I, 93, 16

Thus the use of the verb كَانَ is not always felt necessary to the expression which, in its absence, has the meaning of a present or an imperfect:

كَثِيرًا مَا نَرَى فِي خُلُقِ الشَّيْخِ  
مَا يَقْرِبُهُ مِنَ الطُّفُولَةِ  
How often we see in an  
older man's nature what  
brings him close to  
childhood.  
Qal. (Zy.) 21, 5

كَثِيرًا مَا يَقِفُ السُّلْطَانُ عَبْدَ الْعَزِيزِ  
فِي حَدِيثِ مُهِمٍّ لَ —  
Frequently Sultan 'Abd  
al-Aziz would halt in an  
important speech to....  
Raih. mul. 56, 12

إِذَا أَرَادَ أَنْ يُعْلِنَ غَضَبَهُ وَكَثِيرًا  
مَا يَفْعَلُ آسْتَعَانَ بِنَبْرَاتِ صَوْتِ  
الْقَلِيطِ  
When he wanted to show  
his anger, which he often  
used to do, he made good  
use of his coarse voice.  
Mah. qah. 31, 21

إِذَا شَجَرَ بَيْنَهُ وَبَيْنَ آخَرٍ خِلَافٌ  
وَكَثِيرًا مَا يَحْدُثُ —  
When there was a difference  
of opinion, and this used  
to happen frequently....  
Mah. zuq. 19, 5

كَثِيرًا مَا يَنْتَهِي هَذَا التَّعْدِيدُ  
إِلَى الْبَكَاءِ حَقًّا  
Many times this eulogy  
ended in real tears.  
Hus. ayy. I, 26, 3

وَلَكِنَّ الْمَاضِيَ كَثِيرًا مَا يَلَاحِظُنَا  
كَمَا يَلَاحِظُ الْأُمَمُ بِالضَّبِطِ  
But the past chases us  
exactly as it does  
nations. Jabr. (Br.) 71, 24

ذَلِكَ لِأَنِّي كَثِيرًا مَا أَتُرُّ عَلَى  
مَخْلَفَاتِ رُومَانِيَّةٍ —  
That is because I fre-  
quently come across the  
Romanic heritage....  
Musa adab. 65, 5



For a preterital meaning, the perfect is used:

كثيراً ما أباح الغرور للنساء أن  
تتركن رجالهن الفقراء  
Ofttimes has vanity led  
women to abandon husbands  
who are poor.  
Gibr. I, 124, 17

إنني كثيراً ما غبطت بئني  
وَمِنْ نَفْسِي —  
that I, in my innermost  
soul, have often envied  
him....  
Manf. sha'. 259, 6

An imperfect in the relative clause may be given preterital meaning by using كَانَ within the clause rather than preceding the expression:

كثيراً ما كان يبكيه  
Very frequently it made  
him cry.  
Hus. ayy. I, 26, 7

The expression كثيراً ما may function adverbially in more than one clause:

أنني كثيراً ما غبطت بئني ومِنْ  
نَفْسِي وَتَمَنَيْتُ أَنْ أَكُونَ مِثْلَهُ  
that I, in my innermost  
soul, have often envied  
him and wished I were  
like him.  
Manf. sha'. 259, 6

D قليلاً ما, "seldom," "rarely," can be used as a counterpart of the preceding expression:

قليلاً ما يستطيعون أن يطبخوا  
Very seldom can they cook.  
Amin (Zy.) 26, 45

Compare with (see Vol. III, p. 178):

إِلَّا الْأَقْوِيَاءُ وَقَلِيلٌ مَا هُمْ  
only the strong and they  
are very few.  
Hus. ayy. II, 76, 17

E نادراً ما, which has the same meaning as above:

نادراً ما يتغير وجهه  
His face very seldom  
changed. Mah. qah. 31, 20

F شَدَّ مَا, "How...was intense"; hence it is used as an expression of emphasis: "violently," "very much," "exceedingly," "greatly." It is frequently preceded by the particle لَ and introduces a verbal sentence in which it always functions adverbially.

The verb of the relative clause may be in the perfect with preterital meaning:

لَشَدَّ مَا ذَهَلْتُ  
I was greatly amazed.  
Kam. (Zy.) 4, 44

شَدَّ مَا كَانَتْ دَهْشَتِي وَخَيْبَتِي  
لَمَّا —  
My bewilderment and  
frustration were great  
when....  
Raih. mul. 34, 3

or in the imperfect with the meaning of a present:

لَشَدَّ مَا أَحْرَضَ عَلَى أَنْ —  
I wish very much....  
Hai. sir. 26, 10

لَشَدَّ مَا يَسُرُّنِي أَنْ —  
It gives me a real  
pleasure to....  
al-Raf. (Zy.) 19, 17

لَوْنُ الظَّلَامِ شَدَّ مَا أَبْغَضُ  
لَوْنَهُ  
Darkness! How I loathe  
its color!  
Hak. sheh. 157, 8

لَشَدَّ مَا يَدَّهْشُنِي أَنْ يُؤْمِنَ إِنْسَانٌ  
بِثُلُكِ بِلَا سَاطِيرِ  
It amazes me greatly that  
a man like you are be-  
lieves in such stories.  
Mah. qah. 9, 13

G سُرْعَانِ مَا, "how quickly!" is composed of سُرْعَانِ in the accusative of exclamation (see Vol. II, § 105) and the relative pronoun مَا. The expression introduces a verbal sentence in which مَا functions as an adverbial accusative. The exclamatory affect usually fades and becomes an emphasis of the expression which is thus generally to be translated as "very soon," "very quickly":

جَلَسْتُ فِي قَاعَةِ الْإِنْتِظَارِ هُنْهَـ  
وَسُرْعَانِ مَا عَادَتِ الْغَنَاءُ مَبْتَسِمَةً  
قَائِلَةً —  
I took a seat for a mo-  
ment in the waiting room,  
and very soon the girl  
returned saying with a  
smile....  
S. Din (Br.) 60, 1

هَذِهِ الْقُوَّةُ الَّتِي اَنْتَشَرَ الْإِسْلَامُ  
بِهَا سُرْعَانَ مَا وَقَفَتْ وَجْهًا لِوَجْهِ  
أَمَامَ الْمَسِيحِيَّةِ —

The force with which  
Islam spread very soon  
brought it face to face  
with Christianity....  
Hai. sir. 2,12

سُرْعَانَ مَا اَمْتَدَّتْ يَدُ الْفَلَامِ إِلَى  
أَبِيهِ لَا لِيَدُّوَدَ عَنْ نَفْسِهِ بَلْ —

The boy's hand was very  
soon brought forward  
toward his father, not  
to defend himself, but....  
Tai. (Br.) 124,19

#### § 243 THE ADVERBIAL RELATIVE CLAUSE FUNCTIONING AS A GENITIVE

A مِثْلًا, "in the (same) manner of/as," is usually  
followed by a paronomastic construction:

إِنَّكَ لَا تَعْرِفُ النَّاسَ مِثْلًا  
أَعْرِفَهُمْ

You don't know humankind  
as well as I do.  
Hak. (Br.) 39,10

قَدْ تَرَكْتَهُ وَكُلَّ مَنْ فِيهِ مِثْلًا  
يَتْرُكُ الْأَسِيرَ أَرْضَ الْمَنَفَى

I have abandoned it and  
everybody in it, as a  
prisoner leaves his  
exile. Gibr. I,145,15

قَادَتْنِي مِثْلًا يَقُودُ الْبَصِيرُ  
ضَرِيرًا

They led me as one who  
sees leads the blind.  
Gibr. I,135,14

(النِّسَاءُ) يُسَاهِمْنَ مِثْلًا يُسَاهِمُ  
الرَّجُلُ فِي بِنَاءِ النَّهْضَةِ الْجَدِيدَةِ

They take part in the  
creation of the new re-  
naissance as men do.  
Sa'. (Zy.) 6,36

سَأَذْكُرُكَ يَا سَلَمَى مِثْلًا يَذْكُرُ  
الْغَرِيبُ الْمَسْتُوحِشَ وَطَنَهُ الْمَحْبُوبَ

O Salma! I shall remem-  
ber you as the lonesome  
stranger remembers his  
beloved country.  
Gibr. II,49,14

أَنَا هَهُنَا أَعِيشُ مِثْلًا كُنْتُ عَائِشًا  
عِنْدَ مَا —

I live here as I did  
when....  
Gibr. III,88,5

(Compare with مِثْلَ مَا, Vol. III, p. 187f.)

B مَسَافَةً مَا, "in the interval of," "in the time...":

ثُمَّ عُدَّ إِلَيَّ مَسَافَةً مَا أَغْمَضُ عَيْنَيَّ  
ثُمَّ افْتَحْتُهَا

Then come back to me as  
quick as a wink [in the  
time in which I close  
and open my eyes].  
Hus. ayy. I,31,2

C كُلَّمَا, "each time when...", "as often as...",  
"whenever":

كَمَا كَانَ يَحْلُو لَهُ أَنْ يَقُولَ كُلَّمَا  
سُئِلَ عَنِ الْحَبِّ

as he liked to say when-  
ever he was asked about  
love and women.  
Mah. qah. 155,14

تَدِلُّهُ نَظَرَاتُهُ كُلَّمَا رَأَى

It shows in his eyes as  
often as he looks at me.  
Manf. sha'. 100,13

وَمَعَ أَنَّ الصَّبِيَّ كَانَ كُلَّمَا بِإِخْصَاءِ  
الدَّرَجِ كُلَّمَا صَعَدَ فِي سَلَمٍ أَوْ  
هَبَطَ مِنْهُ —

Although the boy was very  
fond of counting the steps  
whenever he went up or  
down a stairway....  
Hus. ayy. II,5,9

إِنَّمَا سَمِعْتُ تَقُولُ كُلَّمَا أَرْغَمَوْهَا  
عَلَى الزَّوْجِ —

as often as people [tried]  
to coerce her into mar-  
riage, she was heard  
saying....  
Hak. ahl. 43,11

(شَعْرَةً) كُلَّمَا أَبْيَضَتْ نَزَعَتْهَا

(A hair) whenever it be-  
comes grey, she pulls  
it out. Hak. sheh. 154,8

كُلَّمَا آلَتِ الْمَوْتَ إِلَى الْوَرَاءِ  
يَسْقُطُ مِنَّا أَلْفٌ

As often as Death looks  
behind, we lose a thousand.  
Gibr. III,73,9

(Compare with كُلَّ مَا, Vol. III, p. 187f.)

When كُلَّمَا follows the main clause, it may intro-  
duce an elliptical construction in order to avoid  
the repetition of elements already mentioned:

إِنَّ فِيمَ الْأَدَبِ — تَتَغَيَّرُ كَلَّمَا  
الظُّرُوفِ

Literary values...change  
as often as circumstances  
do. Musa adab. 88,3

كَلَّمَا may also introduce the idea of progression  
of the action: "the more..." rather than its repe-  
tition: "as often as":

كُلُّهُمْ يَتَنَسَّمُ هَذِهِ الرَّائِحَةَ الذَّكِيَّةَ  
الَّتِي تَبْعَثُهَا النَّارُ مِنْ هَذَا  
الطَّعَامِ كَلَّمَا تَقَدَّمَتْ بِهِ إِلَى الْإِنضَاجِ

All of them would inhale  
this delicious aroma  
which the fire would ex-  
tract from the food, the  
closer it was to being  
ready. Hus. ayy. II,50,4

With the indefinite meaning of "whenever," the  
perfect after كَلَّمَا may have a nonpreterital signifi-  
cance; the verb in the main clause may then be in the  
jussive (also see Vol. III, p. 353ff.):

كَلَّمَا بَعُدْتَ مِنْ ذَاكَ الْبَلَدِ وَمِنْ  
تِلْكَ الْمَدِينَةِ وَكَلَّمَا بَعُدْتَ مِنَ  
الْعَارِضِ شَمَالًا أَوْ شَرْقًا تَبْعُدْ مِنْ  
الْغُلُوبِ فِي الدِّينِ

Whenever you go away from  
that tribe and from that  
city, whenever you go  
away from al-Arid toward  
the North or East, you  
leave this excess of re-  
ligion. Raih. mul. 81,20

The correlative idea, "the more...the more," is  
also stated by this expression. كَلَّمَا with the rela-  
tive clause must precede the main clause in order to  
present this idea:

كَلَّمَا تَقَدَّمَ الْأَعْرَجُ فِي الشَّيْ رَادٍ  
فِي طَوْلِهِ

The more the lame boy  
went on walking, the  
longer his [shadow] be-  
came. 'Aww. (Br.) 21,14

كَلَّمَا كَانَ الْإِنْسَانُ أَعْدَلَ وَأَحْكَمَ  
كَانَ أَصَحَّ غَايَةً

The more a man becomes  
just and wise, the more  
righteous he becomes in  
his aim.  
Amin duh. III,47,4

كَلَّمَا أَوَّلْنَا فِيهَا تَكَثَّفَتْ وَتَعَالَتْ

The deeper he penetrated  
into it, the denser and  
higher it became.  
Tal. (Zy.) 9,22

كَلَّمَا زِدْتَهُ فِكْرًا زَادَكَ مَعْنَى

The more you meditate  
[about it], the more  
meaningful it becomes.  
Raf. wah. III,8,4

When the subordinated clause precedes the main  
clause, the verb كَانَ may be used before the former  
in order to lend a preterital meaning to the con-  
struction:

وَكَانَ كَلَّمَا طَالَ صَمْتُهُ طَالَ حَصْرُهُ

The longer the silence  
lasted, the greater was  
his restraint.  
Mah. qah. 133,7

كَانَ كَلَّمَا نَكِدَ الزَّمَانُ عَنَّا آزَدَادَ  
صَبْرًا وَحَبًّا

The more full of misery  
his fate had become, the  
more his patience and  
love had grown.  
Mah. zuq. 14,3

كَانَ كَلَّمَا ظَهَرَ تَعَلَّقَتْ بِهِ أَنْظَارُنَا

Every time he appeared,  
we followed him with our  
eyes. Tai. (Zy.) 9,9

The verb in the main clause may be in the imper-  
fect to express a progression in the past and thus  
it is also governed by كَانَ :

وَلَقَدْ كَانَ كَلَّمَا آزَدَدْتُ تَوْسَعًا  
فِي الْبَحْثِ أَرَى مَسَائِلَ تَنْجُمُ أَمَامِي

But the more I continued  
my research, the more I  
saw questions rising be-  
fore me.  
Hai. sir. 20,3

D أَوَّلَ مَا, "in the first time of/when," hence,  
"as soon as," "the moment when," "at the beginning  
of," "when":

وَلَمْ يَكُنْ غَرَضِي أَوَّلَ مَا بَدَأْتُ  
الْبَحْثَ —

It was not my aim at the  
beginning of my research....  
Hai. sir. 20,13

أَوَّلَ مَا نَبْدِئُ الْيَوْمَ نَصَلِّي عَلَى  
النَّبِيِّ

At the beginning of each  
day we praise the Prophet.  
Mah. zuq. 9,20

كَانَ عِنْدَ مُحَمَّدٍ أَوَّلَ مَا أَشَدَّ بِهِ  
الْعَرَضُ سَبْعَةَ دَنَانِيرَ

When his illness became serious, Mohammed had seven dinars in his possession.

Hai. sir. 502,10

أَنَّ النَّبِيَّ قَالَ لَهُ أَوَّلَ مَا بَلَّغَا —

that the Prophet told him, on their arrival, to....

Hai. sir. 497,2

لِأَنَّ الْقِصَّةَ تَحْتَاجُ أَوَّلَ مَا تَحْتَاجُ  
إِلَى شَخْصِيَّةٍ

for a novel needs personality first of all.

Musa adab. 182,2

(Compare this usage with أَوَّلَ , Vol. III, p. 188.)

أَوَّلَ may be in the genitive after a preposition:

سَمِعْنَا الْقُرْآنَ غَضًا طَرِيًّا كَأَوَّلِ  
مَا نَزَلَ بِهِ الْوَحْيِ

We heard the Koran as freshly and newly as when the Revelation had first been given.

Raf. (Zy.) 20,32

لَقِيَهُ لِأَوَّلِ مَا دَخَلَ مَكَّةَ أَبَانُ بْنُ  
سَعِيدٍ

Aban ibn Sa'id met him as soon as he reached Mecca.

Hai. sir. 371,16

مَعَ الْيَسَاءِ اللَّاتِي أُسْرِعْنَ إِلَيْهَا  
لِأَوَّلِ مَا بَلَّغْنَهُنَّ الْخَبْرَ

with the women who had hurried to her as soon as they heard the news.

Hai. sir. 505,10

كَانَتْ بِأَسْمَةِ أَبَدًا كَأَوَّلِ مَا  
يَتَلَأَّلُ الْفَجْرُ

She always smiled like the first glow of dawn.

Raf. wah. I,101,7

E حَالَمَا , "in the moment of/when," hence, "as soon as":

وَهُوَ حَالَمَا يَصِلُ إِلَى الْقَعْرِ يَفْتَحُ  
عَيْنَيْهِ وَ —

As soon as he reaches the bottom, he opens his eyes and....

Raih. mul. 218,4

F قَدَرًا , "in the (same) measure of/as," "as much as." قَدَرٌ is either in the accusative or in the genitive after a preposition:

أَحَبَّبْتَهُمْ بِقَدَرِ مَا كَرِهْتُ هَذَا  
الَّذِي —

I love them as much as I detest what....

Musa adab. 41,3

بِقَدَرِ مَا يَلُوكُونَ هَذِهِ الْفِكْرَةَ  
يَجْهَلُونَ حَقِيقَتَهَا

The more they talk about this idea the less they understand its reality.

Jabr. (Br.) 70,4

حَقِيقَةُ قَلْبِهِ الْيَوْمَ لَيْسَتْ نَاجِمَةً  
عَنْ قَطِيعَةٍ مَأْمُونٍ لَهُ بِقَدَرِ مَا هِيَ  
نَاجِمَةٌ عَنْ تَذَكُّرٍ عَلَى طَهٍ وَهَوَاهُ

Today his real concern was not caused so much by Ma'mun's rift with him as it was by the thought of Ali Taha and his love.

Mah. qah. 155,11

هُوَ مَعَكَ عَلَى قَدَرِ مَا أَنْتَ مَعَهُ

It treats you as you treat it.

Raf. wah. III,8,5

مَعَ ذَلِكَ أَنَا لَمْ أَتَأَثَّرْ بِمَوْلَعَاتِ  
هَذَا الْأَدِيبِ الْعَظِيمِ قَدَرًا  
تَأَثَّرْتُ بِحَيَاتِهِ

Nevertheless, I was not so impressed by the works of this great writer as I was by his life.

Musa adab. 176,17

G رَيْثًا is actually a compound of the adverbial and the verbal noun رَيْثٌ, "delay." It indicates the validity of the action expressed in the main clause "until" or "while" a future event happens. Thus it usually takes the imperfect in the relative clause with the meaning of a future projection in relation to the action of the main clause:

أَشْرْتُ إِلَيْهِ بِالسُّكُوتِ وَالْجُمُودِ رَيْثًا  
يَنْتَهِي لِيُونَارْدُو مِنْ عَزْفِهِ

I motioned for him to remain silent till Leonardo had finished playing.

Nu'. liq. 111,8

وَلِيُونَارْدُو لَا يَمُكُّ فِيهِ إِلَّا رَيْثًا  
يَتَسَنَّى لَنَا تَهْرِيْبُهُ خَارِجَ الْحُدُودِ

And Leonardo would only stay there until we found a way to smuggle him outside the border.

Nu'. liq. 83,8



قَدْ دَعَوْتَهُمَا إِلَى الْجُلُوسِ فِي الْبَهْوِ  
رَيْثَمَا نَتَنَاوَلُ كَأْسًا مِنَ السَّمْبَانِيَا

I asked them to sit in the lobby so that we could have a glass of champagne.  
Din (Zy.) 3,29

وَلَكِنَّ هَذِهِ السَّعَادَةَ لَمْ يَدَمْ إِلَّا  
رَيْثَمَا يَعْقِبُهَا سَقَاءٌ شَنِيعٌ

But this happiness only lasted until the next horrible misfortune.  
Hus. ayy. I,64,15

هَذِهِ فِتْرَةٌ أَنْتِظَارٍ وَتَفَكُّيرٍ رَيْثَمَا  
أَجِدُ سَبِيلًا لِلِاسْتِغْفَالِ بِالْحَيَاةِ  
الْعَامَّةِ

That is a period of reflection and waiting until I find a way to become engaged in public life. Mah. qah. 81,5

But it may also take the verb in the perfect tense when referring to a past action:

سَكَتَ يَوْحَنَّا رَيْثَمَا اسْتَرْجَعَ أَنْفَاسَهُ

John remained silent until he recovered his breath. Gibr. I,95,20

It may be followed by two coordinated clauses:

وَقَفْتُ هُنَيْهَةً فِي مَدْخَلِ الْمَقَارَةِ  
رَيْثَمَا يَكْفُ قَلْبِي عَنِ الْقَرْعِ  
وَيَعْتَدِلُ النَّفْسُ فِي صَدْرِي

At the entrance of the cave I stood still for a moment while my racing blood slowed its pace and I recovered my regular breathing.  
Nu'. liq. 68,9

H حينما, "at the time of/when," hence, "when," "while":

(نَظْرَةً) لَمْ يَسْتَرْجِعْهَا إِلَّا مَبْلَلَةً  
بِالدَّمْعِ حِينَذَا ذَكَرَ أَنَّهُ سَيَفَارِقُ  
عَمَّا قَلِيلٍ هَذِهِ الدَّارَ

[A look] which ended in tears when he thought that soon he would leave this house.  
Manf. mag. 53,8

حِينَذَا عَادَ الْأَعْرَجُ فِي الْمَسَاءِ  
إِلَى الْكُوْخِ نَالَ نَصِيْبَهُ أَرْبَعًا  
وَتَلَاثِينَ عَصَا

On his return to the hut in the evening, the lame boy would receive his share of thirty-four blows. 'Aww. (Br.) 14,3

I رَيْثَمَا is a compound of رَبِّ and مَا, functioning adverbially. When رَبِّ governs an indefinite noun in the genitive case, it expresses, as we have seen (see Vol. II, § 105), some event as known through experience which may occur again; hence, its meaning: "sometimes," "many a time":

رَبِّ صِدْقٍ أَكْذَبُ مِنْ كَذِبٍ

Many a time a truth is more deceiving than a lie.  
Nu'. liq. 25,7

As the compound رَيْثَمَا, it expresses an identical idea about an action which has taken place in the past and, thus, could happen again. Hence, the perfect tense is used in the clause, usually with a non-preterital meaning:

رَيْثَمَا سَمِعْتَ فَتَنَى يَتْلُو الْقُرْآنَ فِي  
صَوْتٍ هَادِئٍ مُتَعَدِّلٍ

You might hear the calm, steady voice of some young man reciting the Koran.  
Hus. ayy. II,18,10

كَانُوا يُطِيلُونَ إِجَارَتَهُمْ يَوْمَيْنِ أَوْ  
أَيَّامًا رُبَّمَا أَطَالُوهَا أَسْبُوعًا أَوْ  
أَكْثَرَ مِنْ أَسْبُوعٍ

They prolonged their vacation two or more days, and sometimes a week and even more.  
Hus. ayy. II,71,6

رُبَّمَا شَقَّ هَذَا السَّحَابُ مِنَ  
الْأَصْوَاتِ نَهِيْقٍ حِمَارٍ أَوْ صَهِيْلٍ  
فَرَسٍ

and sometimes the braying of a donkey or the whinnying of a horse would break through this confusion of voices. Hus. ayy. II,4,18

رُبَّمَا أُدِيرَتْ فِي بَعْضِهَا تِجَارَةٌ  
السُّكَّرِ وَالْأَرْزِ أَيْضًا

and perhaps there would also be some trade in sugar and rice.  
Hus. ayy. II,11,15

رُبَّمَا نَظَرَ إِلَى أَثَرِ بَعِيرٍ فَقَالَ  
هَذَا بَعِيرٌ فَلَانٍ

and he might look at a camel's tracks and say this is so-and-so's camel.  
Djir. tar. I,213,6

It is very often used with a meaning equivalent to the indefinite adverb "perhaps," without any connotation of past experience, and is still usually given in the perfect although referring to the future:

إِلَى خَنِيَّتِي لِأَكْتُبَ إِلَى رُوكْسَانَ  
رِسَالَةَ الْغَدِ رُبَّمَا كَانَتْ الرِّسَالَةُ  
الْأَخِيرَةَ

to my tent to write  
tomorrow's letter to  
Roxane, and it might be  
the last one.  
Manf. sha'. 206,11

رُبَّمَا عُدْتُ إِلَيْكَ بَعْدَ قَلِيلٍ

Perhaps I shall return  
to you shortly.  
Manf. sha'. 241,5

لَأَنَّهُ أَقْوَى مِنْكَ رُبَّمَا قَتَلَكَ

for he is stronger than  
you and he might kill  
you. Manf. sha'. 33,3

رُبَّمَا مِنْ حَقِّكَ أَنْ تَجْعَلَ مِنِّي  
كَلْبًا ...

Perhaps it is in your  
power to make a dog out  
of me....  
Hak. sul. 44,5

After رُبَّمَا, the imperfect may also be used to  
refer to the present:

أُصَدِّقُ يَا مَوْلَاتِي .. أُصَدِّقُ ...  
لَكِنْ رُبَّمَا لَا أَفْهَمُ

"I do believe, My Lady,  
I do believe, but per-  
haps I do not understand."  
Hak. ahl. 166,5

As an adverbial compound, it may be used after a  
relative pronoun:

يُذَاكِرُ فِي أُسْبُوعٍ مَا رُبَّمَا ذَاكَرَهُ  
مَأْمُونٌ فِي يَوْمَيْنِ

It would take him a week  
to learn what Ma'mun did  
in perhaps two days.  
Mah. qah. 22,23

and to introduce a sentence or a main clause:

رُبَّمَا مِنَ اللَّهِ عَلَيَّ!

May God bestow his favors  
on me! Nu'. kan. 71,8

أَمَّا إِذَا تَمَكَّنَ مِنْهَا اللَّطْلُ وَأَذْرَكَتْهَا  
السَّامَةُ فَرُبَّمَا خَرَجَتْ عَنْ حِكْمَتِهَا  
وَذَكَرَتْ مَتَالِبَ حَيَاتِهَا

When boredom overcame  
her, at times she forgot  
her wisdom and remembered  
the shortcomings of her  
life. Mah. qah. 163,2

or to introduce a single part of a sentence:

إِذَنْ هُنَا فِي هَذَا الْبَيْتِ عَيْنِهِ  
رُبَّمَا فِي هَذَا الْمَوْضِعِ الَّذِي نَقِفُ  
فِيهِ الْآنَ

then here in this very  
hall, and perhaps even  
in this place where we  
stand now.  
Hak. ahl. 46,1

أَشَدَّ مَا, أَكْثَرُ مَا, "more/most frequently";  
"extremely," "most" and the like, are used introducing  
a verbal sentence:

كَانَ أَبُوهُ يَنْتَظِرُ هَذِهِ السَّاعَةَ  
أَشَدَّ مَا يَكُونُ إِلَيْهَا شَوْقًا

His father waited for  
this moment with the  
greatest expectation.  
Hus. ayy. I,83,6

أَشَدَّ مَا يَكُونُ إِشْفَاقًا مِمَّا يَصِيرُ  
إِلَيْهِ أَمْرُ الْإِسْلَامِ

He was very much con-  
cerned about what would  
happen to the cause of  
Islam.  
Hai. sir. 263,20

أَكْثَرُ مَا يَكُونُ أَنَّ نَحَاسًا يَمْلِكُهُنَّ  
فَيَعْرِضُهُنَّ لِلْغَنَاءِ

Very frequently a slaver  
would own them in order  
to display them singing.  
Amin duh. I,96,16

وَلَكِنْ أَكْثَرُ مَا أَشْتَفَانِ بِهِ كَانَ  
الْبَاعِثُ عَلَيْهِ دِينِيًّا

But most often when they  
dedicated themselves to  
it, the incentive was  
religious.  
Amin duh. I,101,16

(Compare with the cases of non-adverbial أَكْثَرُ مَا men-  
tioned above, Vol. III, p. 188.)

They may also follow the subject of the sentence  
or an anacoluthon (see Vol. II, § 180):

هَذِهِ أَكْثَرُ مَا أَسْمَعُهَا فِي بَصْرَ

This I hear most fre-  
quently in Egypt.  
Kurd (Zy.) 28,27

هُوَ أَشَدَّ مَا يَكُونُ خَوْفًا مِنْ مَصِيرِ  
ذَلِكَ الْيَوْمِ

He was very much con-  
cerned about the out-  
come of that day.  
Hai. sir. 263,20

(قَرِيشٌ) هِيَ الْآنَ أَشَدَّ مَا تَكُونُ  
خَوْفًا مِنْ — [The Koreish] was now  
most afraid of....  
Hai. sir. 169,22

تَنَاوَلْتُ الْكَنْجَةَ مِنْهُ بِرَفْقٍ أَقْرَبَ  
مَا يَكُونُ إِلَى الْخَشَوِ Nu'. liq. 19,4  
I received the violin  
from him very gently,  
almost humbly.

They may also be preceded by مَا as an exclamatory  
particle (see Vol. II, § 105):

جَعَلَ الْمُسْلِمُونَ يَنْتَهِبُونَ الْغَنِيمَةَ  
وَمَا أَكْثَرَ مَا كَانَتْ ! Hai. sir. 297,14  
The Muslims began seizing  
the booty, and it was  
immense!

مَا أَشَدَّ مَا يَشَارِكُهُمْ مُحَمَّدٌ فِي  
شَوْقِهِمْ — Hai. sir. 364,18  
How greatly Mohammed  
shared their yearning....

Note that in coordinated constructions the ex-  
clamatory formular expression does not have to be  
repeated:

مَا أَشَدَّ مَا يَشَارِكُهُمْ مُحَمَّدٌ فِي  
شَوْقِهِمْ وَمَا يُوَكِّدُ لَهُمْ أَنَّ هَذَا  
الْيَوْمَ قَرِيبٌ ! Hai. sir. 364,18  
How greatly Mohammed  
shared their yearning,  
and how greatly did he  
assure them that this  
day was near!

K مَا , "what," "which," in the adverbial ac-  
cusative and with an exclamatory meaning (see Vol. I,  
§ 45) may introduce a relative paronomastic nominal  
sentence. The nominal predicate of مَا undergoes  
case attraction and is considered to be in the  
genitive case.<sup>27</sup>

سَرَّهُ أَيَّمَا سُرُورٍ أَنْ — It gave him a great  
joy to....  
Mah. qah. 14,17

27. The genitive ending, as a rule, cannot be ascer-  
tained in unvocalized texts.

إِرْتَاَحَ أَيَّمَا إِرْتِيَاَحٍ لِلْقَوْلِ ب — He found great pleasure  
in saying....  
Mah. qah. 22,18

إِصْطَرَبَتْ حَيَاتُهُ أَيَّمَا أَصْطِرَابٍ His life became completely  
upset. Mah. qah. 53,2

#### § 244 THE ADVERBIAL RELATIVE CLAUSE FUNCTIONING AS AN ACCUSATIVE

The relative pronoun مَا functioning as an indefi-  
nite adverbial within the subordinate clause can as-  
sume for the main clause at the same time the role  
of an adverbial accusative expressing a temporal modi-  
fication of the action of the main clause.

In such cases, since مَا introduces a temporal  
modification that accompanies the action of the main  
clause, it always implies simultaneity, at the same  
time stating the duration of its action.

Arab grammarians call the relative pronoun in  
this function مَا of duration."

The verb in the clause is generally used in the  
perfect tense, with the meaning of the future:

سَأَشْكُرُكَ فَضْلَكَ مَا حَيِّتُ I shall be thankful to  
you for your kindness as  
long as I live.  
Manf. sha'. 261,16

نَحْنُ نَفَارُ مَا دُمْنَا نَحِبُ We shall be jealous as  
long as we love.  
Mah. qah. 145,22

أَوْصَاهُ بِالصَّلَاةِ وَالزَّكَاةِ مَا دَامَ حَيًّا He asked him to perform  
the prayer and to give  
alms as long as he might  
live. Hai. sir. 3,2

مَا دُمْتُ أُعْطِيكَ الْقُدْرَةَ عَلَى As long as I give you the  
power to....  
— أَنْ Hak. sul. 136,9

also with a preterital meaning:





pronoun. On the other hand, their flexibility in admitting an explicative prepositional phrase with *مِنْ*, and even, at times, an easy substitution in many cases by the relative adjective *الَّذِي*, speaks for the retention of their relative character.

The fact that these compounds are only used to express temporal or modal aspects of statements of a (real) fact can be explained as a consequence of this relative character. They are never used to express actions contrary to fact or those conditioned upon another action.

A *بَيْنَمَا*, "when," "while," "whilst," is also used in its shortened form, *بَيْنَا*, with the same meaning and construction. It is at times further shortened, perhaps under the influence of dialectical forms, with the end result of *بَيْنَ*, which is completely identical with that of the preposition alone (see examples below).

*بَيْنَمَا* introduces an action that in some way is interrupted by the action of the main clause. The duration implied by this compound particle is expressed by either a nominal or verbal sentence with the verb in the imperfect. The temporal meaning is always specified by the temporal sphere of the main clause, which usually follows the subordinate clause:

*بَيْنَمَا هُوَ فِي شُغْلِهِ بِهَا كَانَ قَوْمٌ قَدْ بَدَأُوا يَتَهَايَسُونَ* While he was busy attending her, some people began to murmur. Hai. sir. 358,4

*بَيْنَا أَنَا سَتَسَلِمُ لِعَوَامِلِ التَّامَلَاتِ اسْتَلَفْتُ نَاطِرِي جَمْعَ غَفِيرٍ يَسِيرُ الْهَوَيْنَاءُ تَتَقَدَّمُ الْمَوْسِيقَى* While I was given to such reflections, a crowd walking slowly, preceded by musicians playing, attracted my attention. Gibr. II,103,16

*بَيْنَ هُوَ يَسْحَبُ الْحَبْلَ* while he pulls out the cord. Raih. mul. 218,8

A perfect may also be used in the clause when it has a durative or progressive meaning:

*وَبَيْنَمَا كَانَ هُوَ يَصْعَدُ إِلَى مَقْعَدِهِ كُنْتُ أَنَا أَتَرَجَّلُ* While he was climbing up to his seat, I descended. Maz. (Zy.) 1,38

*بَيْنَ كُنَّا عَائِدِينَ تِلْكَ اللَّيْلَةَ إِلَى الْخَبَاءِ مَرَرْنَا بِـ* While we were returning to our tent that night, we went by.... Raih. mul. 68,13

The subordinate clause may also follow the main clause:

*إِتَّفَقَ أَنَّ الْعَصَا لَطَمَتِ الْقَنْدِيلَ بَيْنَمَا كَانَ الْأَعْوَجُ يَرْفَعُهَا عَلَى الْعَمِّ إِبْرَاهِيمَ* It happened that the stick hit the candle while the lame boy was raising it against his Uncle Ibrahim. 'Aww. (Br.) 20,18

The temporal clause introduced by *بَيْنَمَا* may function as an appositive of an adverb or adverbial phrase which has a temporal meaning:

*فِي تِلْكَ السَّاعَةِ بَيْنَمَا كَانَتْ رَاحِيلُ وَابْنَتُهَا مَرِيَمَ وَخَلِيلُ جَالِسِينَ حَوْلَ مَائِدَةٍ خَشَبِيَّةٍ — طَرَقَ الْبَابَ وَدَخَلَ عَلَيْهِمْ خَدَّامُ الشَّيْخِ عَبَّاسُ* At that moment, as Rachel, Maryam and Khalil were seated around a wooden table, the servants of Sheikh 'Abbas knocked on the door and entered.... Gibr. I,181,6

*بَعْدَ لَحْظَةٍ بَيْنَمَا يَنْظُرَانِ إِلَيْهِ فِي وَجُوهٍ* A moment later, while they are looking at him in apprehensive silence. Hak. ahl. 79,13

The action of the main clause, when following the subordinate one, frequently seems to have a certain connotation of an unexpected event. This effect can be emphasized by the adverbial demonstrative *إِن*, or the expression *إِذَا بِـ* introducing the main clause:

*بَيْنَا أَنَا عَائِدٌ إِلَى مَنْزِلِي فِي لَيْلَةٍ مِنَ اللَّيَالِي إِذْ دَفَعَنِي الْجَهْلُ بِالطَّرِيقِ فِي هَذَا الظَّلَامِ إِلَى —* While I was returning to my house one night, my ignorance of the way in the darkness suddenly brought me to.... Manf. (Zy.) 30,7

*بَيْنَمَا أَنْتَ تَنْظُرُ إِلَى طَائِرِكَ — إِذَا بِهِ قَدْ مَرَّ مِنْ بَيْنِ يَدَيْكَ وَطَارَ* While you are looking at your bird..., he suddenly leaves you and flies away. Gibr. I,109,20

وَبَيْنَا أَنَا أَفْكُرُ فِي ذَلِكَ إِذْ لَمَحْتُ  
شَقِيًّا مِنْ أَوْلِيكَ الْأَشْقِيَاءِ —  
While I was thinking about  
that, I suddenly saw one  
of those villains....  
Manf. sha'. 130,14

The subordinating effect of the particle fades  
at times to the point that it can be used to express  
the validity of two different statements at the same  
time:

لَيْكَنَّهُ لَا يُحِبُّ عَلِيَّ بَيْنَمَا لَا يَكْرَهُ  
مَأْمُونٌ —  
But he did not like 'Ali,  
nor did he dislike Ma'mun.  
Mah. qah. 69,3

*Note* that بَيْنَمَا may introduce a noun clause preceded by  
أَنَّ:

بَيْنَمَا أَتْنَا نَحْنُ لَا نَزَالُ فِي الْأَغْلَبِ  
بَعِيدِينَ عَنْ هَذَا الْحَيَاةِ مَتَنَكِّرِينَ لَهَا —  
while we mostly still are  
alien and hostile to this  
way of life.  
Zur. (Zy.) 18,10

B **فِيمَا**, "while," is followed by a nominal sentence  
or a verbal one with inverted word order. Since it  
always expresses the idea of a continuous action, the  
verb is in the imperfect; its meaning will either re-  
fer to the past or not, according to the context:

فِيمَا هُوَ نَائِمٌ يَوْمًا بِالْفَارِ جَاءَهُ مَلَكٌ —  
Once, while he was sleeping  
in the cave, an angel came  
to him. Hai. sir. 133,3

فِيمَا مُحَمَّدٌ وَخَدِيجَةُ يَصَلِّيَانِ يَوْمًا  
دَخَلَ عَلَيْهِمَا عَلِيٌّ مُفَاجَأَةً —  
and, once, while Mohammed  
and Khadija were praying,  
'Ali suddenly went in to  
them. Hai. sir. 139,21

فِيمَا هُمَا يَدْنَوَانِ مِنَ الْمَقْبَرَةِ  
رَأَى الْمَعْبِدُ سَأَلَتْهُ تَحِيَةً —  
While they were approaching  
the burial ground behind  
the temple, Tahya asked  
him.... Mah. qah. 74,14

فِيمَا هُوَ يَفْكُرُ فِي هَذَا —  
أَحْسَ —  
While he was thinking  
about this...he felt....  
Hus. ayy. I,143,14

The main clause when following the subordinate  
may be introduced by **إِذَا**:

فِيمَا هُوَ فِي هَدَاةٍ نَوْمِهِ إِذَا بِهِ  
أَهْتَزَّ وَثَقُلَ تَنَفُّسُهُ —  
While he was peacefully  
sleeping, he suddenly  
began to shiver and his  
breathing became diffi-  
cult. Hai. sir. 136,4

(For other functions and meanings of **فِيمَا**, see  
Vol. II, § 127.)

C **عِنْدَ مَا** presents the specific and concrete moment  
in which the action of the main clause, depending on  
whether the stress is intended for the idea presented  
by the main clause or by the temporal occasion.

It generally introduces a verbal sentence with  
normal word order and is thus followed by a verb.  
It is used with the perfect to express the past:

كُنْتُ فِي الثَّامِنَةِ عَشْرَةَ مِنْ عَتَمِي  
عِنْدَمَا قَادَنِي الْقَدَرُ إِلَى رَشِيدٍ —  
I was eighteen years of  
age when destiny led me  
to Rashid.  
Gibr. I,113,4

وَلَكِنْ لَشَدَّ مَا زَهَلْتُ عِنْدَمَا  
سَمِعْتُ مُحَامِيًا آخَرَ يَقُولُ —  
But I was greatly amazed  
when I heard another  
lawyer saying....  
Kam. (Zy.) 4,44

or with the imperfect to express the present, usually  
with an indefinite meaning:

عِنْدَ مَا نَقْدِمُ عَلَى إِعْمَالِ الدِّهْنِ  
وَأَنْعَامِ النَّظَرِ فِي مِثْلِ هَذِهِ  
السَّائِلِ يَتَرْتَبُ عَلَيْنَا —  
When we attempt to con-  
sider and to examine  
carefully such questions,  
we must....  
Hus. (Br.II) 75,10

ثُمَّ يَنْدَمُونَ عَلَى تَسْرُعِهِمْ بَعْدَ قَوَاتِ  
الْوَقْتِ عِنْدَ مَا تَصِيرُ النَّدَامَةُ مَجْلِبَةً  
لِلْشُخْرِيَّةِ وَالْإِسْتِهْزَاءِ بَدَلًا مِنْ  
الْعَفْوِ وَالْفُغْرَانِ —  
Then later they regret  
their impulsiveness,  
when regret becomes an  
occasion of scorn and  
ridicule instead of re-  
mission and forgiveness.  
Gibr. I,108,10

كثيراً ما أحنّ عند ما أجد طالب  
الأدب في مصر يتحدث عن  
الأسلوب كأنه شيء يعلم

I am often sad when I  
find a student of liter-  
ature in Egypt talking  
about style as if it were  
something that can be  
known. Musa adab. 19,9

عند ما ننقد الأدب في مصر —  
يجب ألا ننسى —

When we examine literature  
in Egypt...we must not  
forget....  
Musa adab. 97,2

"نبر" كلمة يرددونها عند ما  
يجذب الغيصة الحبل برجله

*nabar* is a word which they  
repeat when the diver  
pulls the cord with his  
foot. Raih. mul. 218,23

At times the perfect in the subordinate clause  
has the meaning of an indefinite present: "as soon  
as," "whenever":

أنظر يا سيدي إلى هؤلاء الأبطال  
الباكين كيف استحالوا في لحظة  
واحدة إلى ليث كواسر عند ما  
سمعوا نداء وطنهم

"Look, My Lord, how these  
weeping children become  
ferocious lions in an  
instant as soon as they  
hear the call of their  
country."  
Manf. sha'. 209,15

The verb *كان* may precede the subordinate clause,  
giving a preterital meaning to the construction:

مع ذلك كنت عند ما أقول نجد  
هي تقول العراق

Nevertheless, whenever I  
said "Nejed," she answered,  
"Iraq."  
Raih. mul. 23,10

D *كما* introduces a comparison: "as," "just as,"  
"in the same way as," or a parallelism: "as also,"  
"as on the other hand." In both cases, since the  
relative pronoun *ما* necessarily points out the actual  
and real circumstances of the statement expressed in  
the relative clause, the syntactical function of the  
compound is more that of a coordination than of an  
actual subordination.

*كما* in this compound seems to have kept its  
relative character almost completely, as we can see  
when *الذي* is substituted for it in a pronominal  
function (see Vol. III, p. 168ff.):

لا تعرف قانوناً كالذي نعرف  
ولا تخضع لنظام كالذي نخضع له

They do not know laws as  
we know [them], nor do  
they obey any established  
order as we do.  
Hai. sir. 79,2

واضح أن الأمم تختلف في  
مميزاتها كالذي بين أفرادها

It is obvious that nations  
differ in their charac-  
teristics as their peoples  
do. Amin duh. I,5,3

In comparisons as well as in parallelisms, *كما*  
usually introduces a verbal sentence:

النصرانية لا تقر نبوة محمد كما  
يقر الإسلام نبوة عيسى

Christianity does not  
acknowledge Mohammed's  
prophethood as Islam  
does that of Jesus.  
Hai. sir. 5,18

أن جملتي راقته كما لم يرقه  
شيء في حياته

that my expression had  
amused him as nothing  
ever had [before].  
Maz. (Zy.) 1,15

ولكن الماضي كثيراً ما يلاحقنا كما  
يلاحق الأمم بالضبط

But the past often chases  
us exactly as it does  
nations.  
Jabr. (Br.) 71,24

أما أخوه فلم يسمعها هذه الليلة  
كما لم يسمعها من قبل

His brother did not hear  
them that night, the same  
as he never had before.  
Hus. ayy. II,42,11

لم يكن فقير الحال كما كان  
يقال في ذلك الوقت

He was not poor at that  
time as he was said to  
be. Hus. ayy. II,54,2

كان للهند فلسفة كما كان  
للليونان فلسفة

India had philosophy at  
that time, as did Greece.  
Amin duh. I,246,8

اختلفنا كما تختلف الشجرتان  
المتجارتان في ثمرتهما وشكلهما

We became different, as  
two trees closely rooted  
do in fruit and form.  
Manf. mag. 7,11

وَلَمْ يَكُنْ حَتَّى فِي حَالَتِهِ تِلْكَ يَوْمًا  
بِأَلْحَبِّ كَمَا عَرَفَهُ عَلَى طَه

Not even in such situations  
did he believe in love as  
'Ali Taha knew it.  
Mah. qah. 155,16

كَثُرَتْ أَمْوَالُهُ كَمَا كَثُرَ أَوْلَادُهُ وَعَظُمَ  
بَيْنَ قَوْمِهِ شَرُّهُ

His wealth increased, as  
well as the number of his  
sons and his standing  
among his people.  
Hai. sir. 95,13

(For cases of nominal sentences following **كَمَا** see  
Vol. III, p. 239.)

The repetition required by this parallelism brings  
forth a series of constructions in which the adverbial  
relative clause precedes parts which in fact belong  
in the main clause.

**كَمَا** with the subordinate clause can also be under-  
stood as a parenthetical expression:

لَنْ أَعُودَ كَمَا كُنْتُ أَبَدًا

I never will be as I was.  
Mah. qah. 36,15

أَنَّهُ مَا زَالَ كَمَا كَانَ قَبْلَ رَحْلَتِهِ  
إِلَى الْقَاهِرَةِ قَلِيلَ الْخَطَرِ ضَعِيفَ  
الشَّأْنِ

that he still was, as  
before his journey to  
Cairo, of little impor-  
tance. Hus. ayy. II,122,4

كَانَ الْيَهُودَ إِلَى يَوْمِئِذٍ كَمَا لَا  
يَزَالُونَ يَذْكُرُونَ ثَوْرَةَ عِيسَى بِهِمْ

The Jews up to that time  
remembered, as they still  
do, Jesus' rebellion  
against them.  
Hai. sir. 81,6

قَدْ كَانَ أَبْنَاؤُهَا كَمَا لَا يَزَالُ  
أَكْثَرُهُمْ حَتَّى الْيَوْمِ أَهْلُ بَادِيَةِ

Its population, as most  
of them are even today,  
consisted of Badouins.  
Hai. sir. 78,21

When the subordinate clause precedes the main  
clause, the former may be reintroduced in the latter  
by means of a modal adverb:

لَتَكُنْ مَشِيقَتُكَ كَمَا فِي السَّمَاءِ  
كَذَلِكَ عَلَى الْأَرْضِ

Thy will be done on earth  
as it is in heaven.  
Gibr. I,87,15

كَمَا عَرَفَ مُحَمَّدٌ طُرُقَ الْقَوَائِلِ فِي  
الصَّحْرَاءِ — وَكَمَا آسْتَمَعَ إِلَى  
الشُّعْرَاءِ — عَرَفَ كَذَلِكَ حَمَلُ  
السَّلَاحِ

In the same way that  
Mohammed became familiar  
with the routes of the  
caravans in the desert...  
and listened to the  
poets..., so he learned  
how to carry arms.  
Hai. sir. 116,6

**كَمَا** introduces a nominal sentence directly only  
when the relative pronoun in the nominal sentence  
functions as an adverbial predicate; thus it is fol-  
lowed by a substantive in the nominative case:

أَبْقُوا الْأَنْوَارَ كَمَا هِيَ حَتَّى نَعُودَ

Leave the lights as they  
are until we come back.  
Manf. sha'. 60,5

لَإِنْ مَكَانَهُ مِنْ قَلْبِي لَا يَزَالُ  
بَاقِيًا كَمَا هُوَ

for his place in my  
heart is still the same  
as it ever was.  
Manf. sha'. 255,3

(أَنْ) يَأْخُذُوا الْكَلِمَاتِ الْأَجْنَبِيَّةَ  
كَمَا هِيَ أَحْيَانًا

They took the foreign  
words [into Arabic] at  
times without change.  
Amin duh. I,182,14

فَبَرَاكَ كَمَا أَنْتَ

for he will see you as  
you are. Manf. mag. 139,13

Otherwise, the nominal sentence is introduced by  
**أَنْ** with the meaning of "as well as." This is actually  
no different from the preceding construction, since  
the nominal sentence with the particle **أَنْ** can be  
considered as being the subject (i.e., a noun clause  
with the function of a subject): "as the fact is,  
that...."

كَمَا أَنَّ النَّفْسَ الْعَظِيمَةَ الَّتِي —  
كَانَتْ فِي تَوْفِهَا إِلَى الْكَمَالِ تَرْتَبُّ  
عَنْ هَذَا اللَّهِ الَّذِي يَصْبُو إِلَيْهِ  
أَهْلُ مَكَّةَ

as well as this Great  
Spirit who..., in his  
desire for perfection  
detested the pleasures  
for which the people of  
Mecca strove.  
Hai. sir. 118,10



لَكِنَّهُ بَقِيَ دَائِمًا أَصْلَ هَذِهِ  
الْحَضَارَاتِ الَّتِي شَكَّلَتْ مَصَائِرِ  
الْعَالَمِ كَمَا أَنَّ قُوَى الْأَثَرِ فِي  
حَضَارَةِ هَذَا الْعَصْرِ الْحَاضِرِ

But it always remained  
the basis of these cul-  
tures which formed the  
world's destinies, as  
well as having a great  
influence on the cul-  
ture of the present era.  
Hai. sir. 67,11

كَمَا أَنَّ رَئِيسَ الشَّيْخِ مُحَامٍ

The president of the  
Senate was a lawyer  
as well.  
Kam. (Zy.) 4,6

الْبُؤْسُ قَضَاءٌ مَحْتَمٍ عَلَى الْبَائِسِينَ  
كَمَا أَنَّ النِّعَمَ قَضَاءٌ مَحْتَمٍ عَلَى  
النَّعِيمِينَ  
لَكِنَّ الْفَرَحَ كَثِيرَ الشُّيُوعِ كَمَا أَنَّ  
الْحُزْنَ كَثِيرَ الشُّيُوعِ

Misery is the destiny of  
the wretched as happiness  
[is] that of the for-  
tunate. Hus. (Br.) 94,14

But joy is very contagious,  
as sadness also is.  
Hus. ayy. II,84,19

كما is frequently followed by *لو* and thus intro-  
duces a contrary-to-fact conditional clause which  
takes the meaning of the hypothetical comparison,  
"as if":

تَقَبَّلَتِ الْحَدِيثَ كَمَا لَوْ كَانَ  
عَنِ الطَّقْسِ

She took the matter [as  
lightly] as if it were  
about the weather.  
Nu'. liq. 33,4

كَمَا لَوْ كُنْتَ تَنْظُرُ إِلَيْهَا مِنْ سَمَاءِ  
أُخْرَى لَا مِنْ الْأَرْضِ

as if you would be looking  
at it from another firma-  
ment, not from the earth.  
Raf. wah. I,51,10

كَمَا لَوْ كَانَ مِنَ الْمُسْرِينِ الثَّقَلَيْنِ  
بِالْمَالِ وَالْمَتَاعِ وَإِنْ كَانَ فِي الْوَقْعِ  
لَا يَلِكُ إِلَّا الْبَيْتُ —

as if he were wealthy,  
with money and property,  
although he actually only  
owned the house....  
Mah. zuq. 13,8

(For more on *لو*, see Vol. III, p. 320ff.)

كَأَنَّ, "as though," introduces a nominal or verbal  
sentence which has the meaning of a hypothetical com-  
parison:

كَانَ يَعْزِمُ إِلَى الْغَاظَةِ كَأَنَّا يُرِيدُ  
أَنْ يَثْبِتَهَا فِي آذَانِ سَامِعِيهِ

He emphasized his words  
as though he wanted to  
fasten them onto the ears  
of his listeners.  
Hus. ayy. II,56,7

لَبِثَ بِلَا حَرَكٍ كَأَنَّا رَاحَ فِي  
سَبَاتٍ عَمِيقٍ

He remained motionless as  
if sunk in a deep lethargy.  
Mah. qah. 36,20

امْتَلَأَتْ آذَانُهُ بِأَصْوَاتِ مُوسِيقِيَّةٍ  
بَارِعَةٍ كَأَنَّا هِيَ مُوسِيقَى السَّمَاءِ

His ears were filled with  
wonderful harmonious sounds  
like celestial music.  
Hai. sir. 119,14

The hypothetical comparison may refer to a circum-  
stance introduced by a subordinate clause:

تَحَرَّكَتْ شَفَتَاهَا كَأَنَّا لَتَتَكَلَّمُ

Her lips moved as if to  
speak. Mah. qah. 135,14

E *فَوْقَ مَا*, "over," "above," "more than," intro-  
duces a modal comparison:

لَوَى ذَقْنَهُ إِلَى الشِّمَالِ فَوْقَ مَا  
لَوَاهَا اللَّهُ

He twisted his chin to  
the left [even] more than  
God had already done.  
'Aww. (Br.) 11,20

F *أَكْثَرُ مِمَّا*, "more than," and like expressions have  
a comparative adverbial meaning and usually introduce  
a verbal sentence:

وَمَعَ ذَلِكَ أَحَبُّهَا أَكْثَرَ مِمَّا تُحِبُّهَا  
أَنْتَ

though I love her more  
than you do.  
Hak. shah. 122,16

فِي سَاعَتَيْنِ أَوْ أَكْثَرَ وَلَوْدَدْتُ  
أَنَّهُ طَالَ أَكْثَرَ مِمَّا كَانَ

in two hours or more and  
I wished it had lasted  
longer than that.  
Amin (Br.) 88,6

وَلَمَّا كَانَتْ الزِّيَارَةُ لِلتَّعَارُفِ  
فَأَحَبَّ أَلَّا تَطُولَ أَكْثَرَ مِمَّا  
طَالَتْ

Since the visit had been  
only to get acquainted,  
he did not want it to  
last longer than it al-  
ready had.  
Mah. qah. 143,17

انْخَفَضَ صَوْتُهُ أَكْثَرَ مِمَّا كَانَ مَخْفِضًا His voice grew softer than it already was.  
Hus. ayy. II, 62, 6

It introduces a nominal sentence only when مَا functions as adverbial predicate (see Vol. I, § 7):

تَبْدُو لَكَ السَّمَاءُ عَلَى الْبَحْرِ The sky above the sea  
أَعْظَمَ مِمَّا هِيَ seems to you greater than it is. Raf. wah. I, 51, 10

G مَا introduces an adverbial modification with a logical meaning of "since," "inasmuch as":

بِمَا أَنَّ صَاحِبَهُ لَمْ يَكُنْ يَعْرِفُ الطَّرِيقَ أَسْتَأْجَرْتُ كَذَلِكَ دَلِيلًا Since his master did not know the way, I hired a guide as well.  
Raih. (Zy.) 23, 21

## § 246 ADVERBIAL CLAUSES

An adverbial clause, as its name indicates, assumes in the compound the function of an adverb. It expresses circumstances, modal, temporal, etc., that modify the action as stated in the main clause with which it may or may not have some parts in common.

## § 247 CIRCUMSTANTIAL CLAUSES

A modal circumstantial clause is called جُمْلَةٌ حَالِيَّةٌ by Arab grammarians, for it sets forth حَالٌ, "the state," or "situation." They emphasize the direct relationship of the clause to the part of the main clause which it modifies; this part is thus called حَالٌ, and also, simply, دَوَالِحُ. However, they do not go into the problem of its syntactical structure and various uses.

A According to the nature of such constructions and, in fact, to the nature of circumstances surrounding an action in general, the action or situation expressed by the circumstantial clause must be

simultaneous at least in its results with the action stated by the main clause which it modifies. This requires the subordinate clause to be, in addition, a statement of fact, usually expressed by the imperfect—as the progressive tense of Arabic—but also by a resultative perfect. Since a nominal sentence, generally thought timeless in Arabic, may be applied to a definite time, there is nothing against its use as statement of a specific temporal circumstance and thus as a subordinate clause in a circumstantial construction.

Subordinate circumstantial clauses may be used in asyndetical and syndetical construction. For the syndetical only, the coordinating conjunction وَ is used without any other introductory particles. Hence, in both cases, the syntactical structure of a circumstantial clause may have many points in common with a simple coordination—which may also be either syndetical or asyndetical (see Vol. III, p. 7ff.).

B From the structural point of view, the subordinating function of the main clause can be seen in the polarity of verbal tenses used—perfect in the main clause, imperfect in the subordinate—usually accompanied in the case of explicit subjects by the inversion of the word order of the subordinate clause in syndetical construction. In the cases in which this polarity is not presented—a verb in the perfect tense or a nominal sentence in the clause—only other polarities of less striking force can be presented, e.g., simple perfect in the main clause, resultative perfect with قَدْ in the subordinate; verbal sentence in the main clause, nominal sentence in the subordinate. These points, though, still leave numerous circumstantial clauses in which there is no apparent sign of the subordinating effect of the main clause.

They are, nevertheless, not to be considered as coordinations, for they cannot be inverted; that is to say, they never precede the main clause. At the most, they can be inserted into the main clause, still following the part they more directly modify, the دَوَالِحُ, and then only in syndetical constructions.

C The difference between asyndetical and syndetical construction of the circumstantial clauses is also usually neglected as though it were a question of mere style. In many cases this difference is in

reality a question, not of style, but of interpretation or evaluation of the circumstances to be expressed; in such instances, it will be immaterial —or rather of no great difference— which one of the two constructions, syndetrical or asyndetrical, is used.

In general we may say that a restrictive circumstance is expressed in Arabic with an asyndetrical construction, while the syndetrical expresses the nonrestrictive.

The syndetrical construction emphasizes the simultaneity of the two actions; thus they are to some extent independent of each other. The asyndetrical, on the other hand, emphasizes the unity of both main and subordinate statements. A typical consequence of this unity can be seen in the so-called auxiliary verbs, which, in such constructions, become compounds of completely different meanings from the ones they express when used independently (see Vol. III, p. 255ff.).

#### § 248 THE ASYNDETICAL CIRCUMSTANTIAL CLAUSE

A A nominal sentence presenting an adverbial modification may be asyndetically used when it contains a personal pronoun that refers to the noun which the nominal sentence modifies. The following, however, should be noted:

a) The personal pronoun is always brought forward to the beginning of the nominal sentence, thereby causing frequent inversion of the normal word order (see Vol. I, § 9):

انصرفنا عن الجمرِكَ خلفنا  
الزُّنُجُ يَحْمِلُونَ حَقَائِبَ الْمَتَاعِ  
We left the custom-house,  
followed by Negroes carrying our luggage.  
Tai. (Zy.) 9,16

رَأَى إِبْرَاهِيمُ مَصْرًا فِي يَدِهِ  
الْأَزْلَامَ  
He saw Ibrahim painting,  
holding divination feathers  
in his hand.  
Hai. sir. 423,1

b) However, when the nominal sentence is modified by the negative adverb لا, there is no inversion of the word order:

كَشَفَ عَنْ وَجْهِهِ فَالْقَاهُ لَا حَرَكَ بِهِ  
He uncovered his face and  
found him motionless.  
Hai. sir. 505,14

رَأَيْتَهَا فِي هَذِهِ الْغُرْفَةِ عَلَى هَذَا  
السَّرِيرِ جَثَّةً هَامِدَةً لَا حَرَكَ بِهَا  
I found her in this room,  
on this bed, a stiff  
corpse, motionless.  
Manf. (Zy.) 30,43

c) When the predicate of the nominal sentence is a grammatically undefined adjective or participle, the word order is inverted and the predicate, by analogy to the circumstantial adjective (see Vol. II, § 117), is put in the accusative case:

لِيَعْبُدُوهُ مُخْلِصِينَ لَهُ الدِّينَ  
طَاهِرَةً نَفُوسَهُمْ  
in order to worship him  
faithfully and sincerely,  
with an upright spirit.  
Hai. sir. 137,8

حِينَ رَأَيْتُ أَبَا يَزِيدٍ مَجْمُوعَةً  
يَدَاهُ إِلَى عُنُقِهِ —  
When I saw Abu Yazid with  
his two hands bound behind  
his neck....  
Hai. sir. 271,

وَجَدْنَاهُ قَائِمًا مُتَعَمِّيًا وَجْهِهِ  
We found him standing, his  
face pale.  
Hai. sir. 110,22

نَزَلْنَا فِي الْعَقَبَةِ مَا شِئْنَا كُلَّنَا  
We all walked down the  
mountain slope.  
Raih. (Zy.) 23,26

Here the following usage of the so-called impersonal passive participles should also be mentioned (see Vol. II, § 177):

سَقَطَتْ عِنْدَ سَمَاعِ الْخَبَرِ مَعْمِيًا  
عَلَيْهَا  
Upon hearing the news,  
she fainted.  
Manf. mag. 247,17

سَقَطَ مَغْشِيًا عَلَيْهِ  
He fainted.  
Manf. mag. 125,16

B A verbal sentence in the function of an adverbial modification may be used in an asyndetrical construction

a) when the subject of the main clause is, at the same time, subject of the verb in the adverbial clause. The subject is never repeated in the circumstantial clause nor represented by a personal pronoun:

ثُمَّ جَلَسَتْ تَنْظُرُ إِلَيْهِ بِحَنَوٍ وَشَفَقَةٍ  
Then she sat down, looking at him with tenderness and compassion. Gibr. I, 159, 19

جَلَسْنَا إِلَى الْمَائِدَةِ نَأْكُلُ وَنَشْرَبُ وَنَتَحَدَّثُ  
We were sitting around the table, eating, drinking, and chatting. Gibr. II, 29, 5

لَبِثْتُ لَيْلَتِي أَفْكُرُ  
I spent that night thinking. Hak. ahl. 21, 8

لَقَدْ جَاءَ السَّاعَةَ هُنَا كَاهِنٌ شَيْخٌ يَسْأَلُ عَنْ مَنْزِلِكَ  
This very moment an old priest came by asking for your house. Manf. sha'. 184, 12

b) or when the noun known as *ذُو الْحَالِ*, modified directly by the adverbial clause, is at the same time its subject. The subject, as above, is not repeated or represented in the subordinate clause:

رَأَيْتُ فَتًى فِي رَبِيعِ الصَّغَرِ يَتَقَدَّمُ  
I saw a young man in the spring of his life approaching. Gibr. I, 134, 18

رَأَيْتُ فَتَاتَهَا إِلَى جَانِبِهَا تَبْكِي بَكَاءً مَرًّا  
I saw her child by her bed, crying bitterly. Manf. (Zy.) 30, 44

شَعَرَ مَرَّةً أُخْرَى بِالدَّمِ يَتَصَاعَدُ إِلَى رَأْسِهِ  
He again felt his blood rising to his head. Mah. qah. 110, 12

حِينَ رَأَتْ إِسْمَاعِيلَ يَضْرِبُ أَخَاهُ  
when she saw Isma'il beating his brother. Hai. sir. 88, 23

كَانَ عَدَدُهُمْ لَا يَزِيدُ عَلَى سَبْعِمِائَةٍ يَقَاتِلُونَ ثَلَاثَةَ آلَافٍ  
Their number did not exceed 700 fighting against 3,000. Hai. sir. 296, 8

مَا أَجْمَلَ صَوْتًا سَمِعْنَاهُ آنَئِذٍ وَرَاءَ الْإِكَاخِ فِي مَرَجِ اللَّيْلِ يُنَادِي —  
How beautiful was the voice we could hear that moment beyond the nocturnal hills, exclaiming.... Raih. mul. 40, 20

and also very often when the noun known as *ذُو الْحَالِ* — which usually is the subject of the main clause — assumes the function of an accusative or a genitive in the subordinate clause. The verbal sentence, acting as an adverbial modification, always has normal word order with the subject following the verb:

دَخَلَا الشَّقَّةَ يَتَّبِعُهُمَا الْبَوَّابُ بِالْحَقِيقَةِ  
They entered the apartment, followed by the doorman with the suitcase. Mah. qah. 133, 19

هُوَ يَسِيرُ لَا تَعْنِيهِ سَقَسَقَةُ الْعَصَافِيرِ  
He went on, paying no attention to the twittering of the birds. Tai. (Br.) 123, 12

ثُمَّ جَاءَ أَهْلُ الْقَرْيَةِ يَتَقَدَّمُهُمُ الْكَاهِنُ  
Then the villagers came, preceded by the priest. Raih. (Zy.) 23, 31

خَرَجَ إِلَى الطَّائِفِ وَحِيدًا مَنفُودًا لَا يَعْلَمُ بِأَمْرِهِ أَحَدٌ  
He went alone toward Taif, without anybody's knowing about it. Hai. sir. 187, 1

أَقَامَ مُحَمَّدٌ فِي الصَّحْرَاءِ سَنَتَيْنِ تَرْضَعُهُ حَلِيمَةً  
Mohammed spent two years in the desert being nursed by Halima. Hai. sir. 110, 12

زَوَّجَهَا مَا بَلَّ أُمَامَهَا لَا يَنْطُقُ لِسَانُهُ بِحَرْفٍ  
Her husband was bowing down in front of her without saying a word. Hus. ayy. I, 124, 10

انْطَلَقَتْ تَبْكِي لَا يَحْبِسُ دَمْعَهَا حَابِسٌ  
She started to cry inconsolably. Hai. sir. 359, 15



In these instances there frequently is no structural distinction between relative and adverbial constructions.

Their meaning will be different only when the meaning of the subordinate clause clearly modifies either the action or the persons involved in it.

The reason for such structural similarity is to be found in the common nature of the two constructions, both being adjectival; i.e., the subordinate clause fulfills the function of an adjective in the main clause, as either an adjective in attributive agreement with its noun (a relative clause) or as an adjective in the adverbial accusative (a circumstantial clause).

Compare the above with the similarity of both expressions in English: "I saw the coming rain," and "I saw the rain coming." Whereas the first is equivalent to "I saw the rain that was coming," the second is equivalent to "I saw the rain while it was coming."

In modern Arabic, these constructions are quite often used in descriptions:

فِي الشَّارِعِ الْكَبِيرِ قَامَتِ عَلَى جَانِبَيْهِ  
الْأَشْجَارُ الْبَاسِقَةُ تَقْبَعُ وُأَاهَا  
الْقُصُورُ وَالْفِيلَاتِ

on the main road with tall trees on both sides and palaces and villas behind them (or behind which there were palaces and villas).  
Mah. qah. 16,3

كَفَرَحِ الْأَطْفَالِ رَجَعَتْ أُمُّهُمْ مِنْ  
سَفَرٍ

As the joy of children when their mother has returned from a trip (or whose mother has returned from a trip)!  
Raf. wah. I,40,12

نَظَرَتْ أُمُّ حَمِيدَةَ إِلَى الشَّعْرِ الْفَاجِمِ  
الْأَمِيعِ تَكَادَ تَجَاوَزُ ذَوَابَاتَهُ  
الْمُسْتَوَسِلَةَ رُكْبَتَيْ الْفَتَاةِ

Um Hamida looked at the shiny jet-black hair with its unbound locks almost reaching the girl's shoulders (or whose unbound locks almost reached the girl's shoulders).  
Mah. zuq. 31,7

Note:

إِنَّهُمْ يَذْهَبُونَ إِلَى أَرْوَا فَيَعُودُونَ  
لَا نَعْنُ نَفْهَمُهُمْ وَلَا هُمْ يَفْهَمُونَنَا

They go to Europe and then come back so [changed] that we do not understand them, nor they us.  
Jabr. (Br.) 73,18

C The asyndetical construction must be used when the meaning of the action in the subordinate clause is future in relation to that of the main clause in which the action represents a necessary preparation as requirement for the subordinate.

Generally, this construction is equivalent in meaning to an expression of purpose or finality in English:

ثُمَّ ذَهَبَتْ تَدْعُو أُمَّهَا

Then she went to call her mother. Mah. zuq. 21,16

دَفَعَ إِلَيْهِ كِتَابَيْنِ يَحْفَظُ أَحَدَهُمَا  
جُمْلَةً وَيَسْتَظْهِرُ مِنَ الْآخَرِ صُحُفًا  
مُخْتَلِفَةً

He handed two books to him, one to be memorized completely and, from the other, several pages only.  
Hus. ayy. I,67,9

أَنَّهُ ذَاهِبٌ إِلَى الْحَدِيقَةِ  
يَسْتَنْشِقُ الْهَوَاءَ

that he was going to the garden to get some fresh air. Hak. sul. 57,5

أَيَّاذَنَ لِي مَوْلَايَ — فِي الذَّهَابِ  
إِلَى حُجْرَتِي أُغَيِّرُ مَلَاسِي؟

"Will My Lord allow me, ... to go to my room to change my clothes?"  
Hak. ahl. 59,14

الثَّالِثُ رَاحَ يَحْلِقُ

the third went to shave.  
Hak. ahl. 61,10

جَلَسْتُ إِلَيْهِ أَتَحَدَّثُ مَعَهُ وَأَشْرَبُ  
الْقَهْوَةَ عِنْدَهُ

I sat down to chat and have some coffee with him. Hai. (Zy.) 14,9

أَسْرَعْتُ نَحْوَهَا أَقْبَلَهَا كَعَادَتِي

I hastened toward her to kiss her as I customarily did. Qal. (Zy.) 21,15

فَلَمَّا فَرَغَ مِنَ الصَّلَاةِ ذَهَبَ  
يَلْتَسِسُهَا

When he finished the prayer he went to look for them.  
Hus. ayy. I,56,10

مَا جِئْتُ أَدْعُوكَ إِلَى زَفَافِ بَهَاءِ  
 "I have not come to invite  
 you to Baha's wedding."  
 Nu'. liq. 23,16

D As we have seen in the preceding examples, in the majority of cases a verb in the perfect tense in the main clause is followed by the imperfect in the subordinate.

However, both the main and the subordinate clauses may also take the verb in the perfect tense. The perfect in the subordinate clause has the meaning of a resultative perfect; thus, it is most often preceded by the particle *قَدْ* and presents the action as having been started in the past but as still lasting in its results:

كَانَ صَاحِبَنَا يَضِي بَيْنَ هَذَا كُلِّهِ  
 مُشَرَّدَ النَّفْسِ قَدْ غَفَلَ أَوْ كَادَ  
 يَغْفُلُ عَنْ كُلِّ أَمْرِهِ  
 Our friend used to go  
 through all this, dis-  
 concerted, completely  
 —or almost completely—  
 unaware of his situation.  
 Hus. ayy. II,4,20

كَانَ يَخَافُ أَشَدَّ الْخَوْفِ أَشْخَاصًا  
 يَتَمَثَّلُهَا قَدْ وَقَفَتْ عَلَى بَابِ  
 الْحَجَرَةِ  
 He most feared certain  
 apparitions which he would  
 fancy standing on the door  
 of the room.  
 Hus. ayy. I,8,9

لَإِنَّهُمْ رَأَوْا الْحَضَرَ قَدْ فَسَدَ  
 بِأَلَا خِتْلَاطٍ  
 for they saw the city  
 dwellers [speech] cor-  
 rupted through [racial]  
 mixing.  
 Amin duh. I,312,10

E The verb in the main clause, which is usually in the perfect tense, may also be in the imperfect, but always with the meaning of the present:

يَقِفُ يَنْظُرُ إِلَيْكَ لَحْظَةً  
 He always stands a  
 moment looking at you.  
 Hak. sul. 125,14

بَيْنَ الْقَدِيمِ وَالْجَدِيدِ تَقِفُ الْمُسْلِمَةُ  
 الْمُتَعَلِّمَةُ حَائِرَةً لَا تَسْتَطِيعُ أَنْ —  
 Between the old and the  
 modern, the educated Mus-  
 lim woman stands confused,  
 without being able to....  
 Q. Amin (Zy.) 6,45

Compare the above with verbs in an auxiliary function, Vol. III, p. 255ff.

F Statements following the formular questions *مَا بَالُكَ*, *مَا بَالُكَ*, and similar ones should be considered as circumstantial clauses in asyndetical construction.<sup>28</sup> They are used asyndetically only:

مَا لِيُوجِبَكَ قَدْ تَغَيَّرَ؟  
 "Why has your face changed?"  
 Hak. sheh. 134,3

مَا لِي أَرَاكَ تَنْظُرُ إِلَى أَنْفِي؟  
 "Why are you looking at my  
 nose?" Manf. sha'. 46,17

مَا بَالُ الْمُسْلِمِينَ وَالنَّصَارَى إِذَا  
 ظَلُّوا عَلَى الْقُرُونِ خُصُومًا مُتَقَاتِلِينَ؟  
 Then why did Muslims and  
 Christians fight each other  
 as opponents over the cen-  
 turies? Hai. sir. 5,15

مَا لَكُمْ تَفْرُونَ مِنِّي وَجْهِي؟  
 Why do you flee from me?  
 Manf. sha'. 41,11

وَمَا لِأَخْبَارِهِ أَنْقَطَعَتْ مِنْ يَوْمٍ أَنْ  
 سَافَرَ بِكَ الْمَدِينَةَ  
 Why hasn't there been any  
 more news from the king  
 of the city since he de-  
 parted? Hak. sheh. 132,2

G An asyndetical adverbial clause is frequently used

a) following an adverbial accusative:

رَأَى عَيْنَيْهَا مُحَمَّرَتَيْنِ تَنْدِرَانِ  
 بِالدَّمْعِ  
 He saw that her eyes were  
 red, speaking of tears.  
 Mah. qah. 121,5

28. Brockelman (*Grund.*, II, p. 473) considers these constructions as sentences in asyndetical coordination.

We, however, prefer to see adverbial-circumstantial constructions, taking into consideration that the same formular expressions are rather frequently followed in modern Arabic by an adverbial accusative:

مَا بَالَهُمْ مُسْتَدِينِينَ إِلَى حَائِطِ  
 الدَّارِ هَكَذَا؟  
 Why are they leaning like that  
 against the wall of the house?  
 Hak. sheh. 119,15

مَا بَالُكَ وَاجِمًا؟  
 Why are you silent?  
 Hak. sheh. 139,4

جَلَسَ عَلَيْهِ صَامِتًا سَاكِئًا يَنْتَظِرُ  
مَا تَقُولُ

He sat down, still and quiet, waiting for what she would say.  
Manf. sha'. 95,8

لَبِثْنَا بَعْدَ ذَلِكَ سَاعَةً صَامِتِينَ  
لَا يَنْطَاقَانِ

After this, we remained a while in silence, without saying a word.  
Manf. mag. 30,4

b) also after an adjective or a participle in the accusative case governed by كَانَ :

وَكَانَ النَّسِيمُ بَارِدًا رَطْبًا  
يَتَرَفَّقُ

The breeze was cool and damp, gently stirring.  
Manf. mag. 37,17

كَانَ كَشَارِعَ رَشَادٍ بَاشًا ضَخَامَةً  
وَسَكُونًا تَحْتَشِدُ عَلَى جَانِبَيْهِ  
الْأَشْجَارُ الْبَاسِقَةُ

It was like Rashad Pasha Street, broad and quiet, with tall trees aligned on either side.  
Mah. qah. 54,15

c) and after a nominal sentence<sup>29</sup>:

أَنْتُمْ فِي الظَّلَامِ تَنْتَظِرَانِ الْفَجَرَ

You are in darkness waiting for the dawn.  
Hak. ahl. 34,1

عَيْنَاهَا مُحَرَّتَانِ ذَابِلَتَانِ  
تَطَوَّقُهُمَا هَالَتَانِ زُرْقَاوَانِ

Her eyes were red and tired, with [blue] rings under them.  
Mah. qah. 36,22

حَوْلَهُ الْمُتَكَلِّمُونَ يَدْعُونَ إِلَى  
الْإِسْلَامِ

Around him [were] the theologians urging [every-one] to embrace Islam.  
Amin duh. I,380,16

d) also after a single noun:

ثَلَاثَةٌ يَأْكُلُونَ وَيَشْرَبُونَ

three people, eating and drinking. Gibr. II,29,17

29. Compare with cases of predicative adjectives, Vol. I, Section 11.

أَصْوَاتُ النِّسَاءِ يَخْتَصِمْنَ وَأَصْوَاتُ  
الرِّجَالِ يَتَنَادَوْنَ فِي عُنْفٍ وَيَتَحَادَثُونَ  
فِي رَفْقٍ وَأَصْوَاتُ الْأَثْقَالِ تَعْطُ  
وَتَعْتَلُ وَصَوْتُ السَّمَاءِ يَتَغَنَّى بِبَيْعِ  
الْمَاءِ وَصَوْتُ الْحَذِيٍّ يَزْجُرُ حِمَارَهُ  
أَوْ بَغْلَهُ أَوْ فَرَسَهُ وَصَوْتُ الْعَرَبَةِ  
تُزِرُّ عَجَلَاتَهَا أَرَا —

Voices of women quarreling, of men calling to each other roughly but conversing in a friendly manner, the noise of loads being put down or carried, the cries of the water carriers praising their water in order to sell it, of a coachdriver scolding his donkey, mule, or horse, the noise of a cart with squeaking wheels....  
Hus. ayy. II,4,14

ثَلَاثَةٌ يَمَالِئُونَ الشَّعْبَ —

Three, helping the people....  
Raih. mul. 374,10

H We should also mention here constructions in which a noun is introduced by the demonstrative adverb إِذَا with an interjectional function; the noun is either in the nominative, or in the genitive case after the preposition بِ (see Vol. II, § 126):

فَإِذَا بِالْعَجُولِ ضَمَنْ حَظِيرَةٍ  
وَاسِعَةٍ مَوْثِقَةً بِالْحَبَالِ يَخْفَرُهَا  
أَحَدُ الرُّهْبَانِ وَفِي يَدِهِ نَبُوتٌ

And there his ox was tied with ropes in a wide shed while one of the priests was watching over it, a club in his hand.  
Gibr. I,92,15

إِلْتَفَتَا إِلَى مَصْدَرِ الصَّوْتِ —  
فَإِذَا هُمَا فَتَاتَانِ تَنْتَحِيَانِ  
زَاوِيَةً مِنَ الْمَقْهَى

They looked toward the direction from which the voice came...and it turned out to be two girls sitting apart in a corner of the coffee house.  
Idr. (Br.) 79,14

وَإِذَا الشَّبَابُ وَالصِّبْيَانِ قَدْ  
فَزَعُوا إِلَى أُمَّهَاتِهِمْ

There, the youngsters had sought asylum with their mother. Hus. ayy. I,124,8

I The adverbial clause in asyndetical constructions follows the noun it modifies as closely as the normal structure of the main clause allows; thus, it can be separated from its noun by one or more parts of the main clause:

عِنْدَ مَا أَجِدُ طَالِبَ الْأَدَبِ فِي  
بَصْرٍ يَتَحَدَّثُ عَنِ الْأَسْلُوبِ —

When I meet a student of  
literature in Egypt talking  
about style....  
Musa adab. 19,9

قَامَ عَلَى الْأَثَرِ مِنْ فَرَاشِهِ كَأَلَاةٍ  
لَا يَخَافُ وَلَا يَفْكُرُ بِشَيْءٍ

Immediately afterward he  
got up from his bed me-  
chanically, without  
fearing or thinking of  
anything.  
'Aww. (Br.) 20,2

J Two or more adverbial clauses in asyndetical construction modifying the same main clause are usually coordinated by the conjunction وَ :

قَضَيْتُ فِي صَحْبَتِهِ عَهْدًا طَوِيلًا مَا  
أُنْكِرُ مِنْ أَمْرِهِ وَلَا يُنْكِرُ مِنْ أَمْرِي

I spent a long time in his  
company, not finding fault  
with him, nor he with me.  
Manf. (Zy.) 30,3

جَلَسْتُ إِلَيْهِ أَتَحَدَّثُ مَعَهُ وَأَشْرَبُ  
الْقَهْوَةَ عِنْدَهُ

I sat down to have a chat  
with him and to drink a  
cup of coffee in his  
company.  
Hai. (Zy.) 14,9

(الْمُسْلِمُونَ) جَعَلُوا يُقِيمُونَ قَرَائِصَهُ  
مَجْتَمِعِينَ وَيُقِيمُونَهَا قَرَادَى لَا  
يَخَافُونَ أَدَى وَلَا يَخْشَوْنَ فِتْنَةً

[The Muslims] began to  
perform the obligatory  
prayers, both together  
and privately without  
fear of harm or dissent.  
Hai. sir. 228,5

أُرِيدُ أَنْ أَعِيشَ حُرًّا مُسْتَقْلَلًا لَا  
أُخْشَى أَحَدًا وَلَا أَهَابُ شَيْئًا

I want to live freely and  
independently, not fearing  
anyone nor intimidated by  
anything. Manf. sha'. 161,2

but they may also follow each other without any connecting conjunction:

سَاعَةً جِئْنَاكَ نَعْدُو نَسْأَلُكَ مَلْجَأً  
وَمَخْبَأً؟

when we came to you, run-  
ning and asking you for  
refuge and a hiding place?  
Hak. ahl. 12,8

## § 249 VERBS IN AN AUXILIARY FUNCTION

A Numerous verbs, when used governing an asyndetical circumstantial clause, frequently lose their original meaning and become, more or less completely, adverbial determinations for the verbs they govern, which in turn, thus logically become the main verbs in the construction.

From the syntactical point of view, the auxiliary function of such verbs is expressed by the fact that they always introduce the following verb in the imperfect, which verb will have the same subject as that in the governing function. This construction is always asyndetical. From the point of view of meaning, the auxiliary function is seen in the fact that it places the verb following it in a definite temporal sphere and also gives an adverbial modification to its meaning based on, or related to, the original significance of the verb.

However, we can only speak here of an auxiliary function and not of auxiliary verbs, since the latter always retain the same independence from the governed verb that they do in the usual construction. They are always used according to the patterns we have seen in our discussion of asyndetical circumstantial clauses.

B كَانَ should be mentioned at this point. Its original function has faded completely and it is now used to modify or determine the temporal sphere of the governed verb. (For more complete information on this verb, see Vol. I, § 11, 22.)

لَيْسَ has completely lost its temporal meaning; it is only used with that of the present and frequently is equivalent to a negative particle. (For additional information on its usage, see Vol. I, § 11, 33.)

C أَصْبَحَ , "to enter upon morning", أَمْسَى , "to enter into evening" are verbs that in some especially common constructions have dropped their original meanings and have become auxiliary verbs meaning "to become" —with or without any temporal connotation— followed by a verb in the imperfect used asyndetically:

أَصْبَحْتُ لَا أَدْرِي —

I no longer know....  
Manf. sha'. 63,2



أَصْبَحْتُ أَحَابِيشَ لِكَ طِفْلَةً لَا  
تَلْدُ لِكَ الْآنَ

My stories to you when  
you were a child do not  
interest you now.  
Qal. (Zy.) 21,18

أَمْسَى الْقَوْمُ يَنْتَظِرُونَ مَا آلاَهُ  
فَاعِلٌ بِالْوَلِيدِ فَلَمَّا أَصْبَحَ —

The people spent the night  
waiting for what God would  
do to al-Walid, but on the  
following morning....  
Hai. sir. 125,12

أَصْبَحْتُ لَا تَكْتُبِينَ إِلَيَّ حَرْفًا وَاحِدًا

You no longer write to me  
[even] a single word.  
Manf. mag. 174,14

Note, however, the following syndetical construction:

ثَلَاثَةٌ يُعَالِثُونَ الشَّعْبَ الَّذِي  
أَصْبَحَ وَبِيَدِهِ التَّاجُ

Three, helping the people  
who had become the crown  
in its hands.  
Raih. mul. 374,10

D Other verbs used in a similar way are:

بَقِيَ "to remain," "to continue"

قَدْ بَقِيَ يُحَدِّثُنِي عَنْكَ نَحْوَ  
السَّاعَةِ

He kept talking to me  
about you for almost an  
hour. Nu'. liq. 13,16

بَقِيتُ أَفْعَلُ كُلَّ ذَلِكَ

I went on doing all this.  
Gibr. I,164,2

حَتَّى أَبُو بَكْرٍ — قَدْ بَقِيَ لَا  
يَعْرِفُ مِنَ الْأَمْرِ إِلَّا قَلِيلًا

Even Abu Bakr...knew only  
little about the matter.  
Hai. sir. 210,9

مَضَى "to go," "to go on"

هَكَذَا مَضَى يَحَادِثُ نَفْسَهُ

Thus he went on talking  
to himself.  
Mah. qah. 112,3

مَضَى يَشْتُمْنِي

He went on abusing me.  
Maz. (Zy.) 1,27

صَارَ "to become," "to begin"

صَارَ يَتَرَدَّدُ عَلَى بَيْتِهَا كُلِّ خَمِيسٍ

He began to visit her  
house every Thursday.  
Mah. qah. 12,9

صَرْتُ بِهِمْ الْأَطْفَهَمَ —

I began to humor them....  
Hak. ahl. 74,14

ظَلَّ "to continue"

فَقَدْ ظَلَّتْ تَعْمَلُ وَتَنْتَشِرُ مُؤَثَرَةً  
فِي الْبِلَادِ الْمَفْتُوحَةِ

For they continued acting  
and spreading their in-  
fluence on the conquered  
countries.  
Amin duh. I,1,12

ظَلَّتْ هَذِهِ الْأَفْكَارُ تَتَرَاخَمُ عَلَى  
فِكْرَتِي وَتَتَسَاهَمُ عَوَاطِفِي —

My thoughts and feelings  
were in great confusion....  
Gibr. I,133,9

دَامَ "to last"

مَا دَامَ ذَلِكَ لَمْ يَحْدَثْ —

As long as this did not  
happen....  
Hai. sir. 151,5

مَا دَامَ الْمُسْتَقْبَلُ يُعْرِينَا —

As long as the future  
interests us....  
Hind. (Zy.) 32,15

Note that it may also be followed by a resultative perfect:

أَنْتَ أَيْضًا مَا دُمْتَ قَدْ سَأَلْتَنِي  
ثِقَتِي وَقُرْبِي

You, also, since you  
asked for my confidence  
and to be near me.  
Hak. sul. 71,9

وَمَا دُمْنَا قَدْ وَصَفْنَا رَحْمَةَ الْمَالِ  
فَ —

Since we have described  
the mercy of wealth....  
Raf. wah. III,14,9

(For more on this construction see Vol. III, p. 231ff.)

اسْتَمَرَ "to stay," "to persevere"

— اِسْتَمَرَ اَلْكُوْنَت يَقُوْلُ — The Count went on saying....  
Manf. sha'. 216,8

عَادَ "to return, "to repeat"

عَادَتْ تَقُوْلُ بِهَدُوٍّ She quietly spoke again.  
Gibr. I, 121,1

مَا عَدْتُ اَعْرِفُ عَنْهُ شَيْئًا and I did not hear from  
him again.  
Nu'. liq. 46,10

عُدْتُ اُحِسُّ مَرَّةً اُخْرَى — On another occasion I  
again felt that....  
Kam. (Zy.) 4,30

وَلَمْ اَعُدْ اَعْلَمْ بَعْدَ ذَلِكَ مِنْ اَمْرِهَا شَيْئًا After this I did not  
learn anything more from  
her. Manf. (Zy.) 30,25

Note the ellipsis in the following:

نَمَّ سَكَتَ قَلِيْلًا قَلِيْلًا حَتَّى لَمْ يَعُدْ اِلَّا صَرْخَةً خَافَتَهُ قَصِيْرَةً مِنْ اَنْ لَانَ Then it stopped little by  
little until it was only  
[did not return to be] a  
weak, faint cry from time  
to time.  
Qal. (Zy.) 21,53

كَانَ "to be on the point of"

كُدْتُ اَخَذُ بِهَذَا الرَّأْيِ I almost accepted this  
opinion.  
Hai. sir. 25,13

حَتَّى كُدْتُ اَسْقُطُ to the point that I al-  
most fell down.  
Hus. ayy. I, 103,10

لَمَّا عَرَفَتْهُ كَادَ يَغْشَى عَلَيْهَا When she learned of it,  
she almost fainted.  
Hai. sir. 359,14

— مَا كَادَ يَصِلُ اَلْبَسْتَانِيْ The gardener had hardly  
arrived...I had hardly  
started to....  
Qal. (Zy.) 21,36

مَا كَادُوا يَبْلُغُوْنَ بِهِ بَابَ الدَّارِ They had barely reached  
the door with him....  
Hus. ayy. I, 134,12

وَإِذْ كَانَتْ اَلْحَرْوْبُ فِي صَدْرِ اَلْاِسْلَامِ تَكَادَ تَكُوْنُ دَائِمَةً وَكَانَ اَلنَّصْرُ لِلْمُسْلِمِيْنَ يَكَادُ يَكُوْنُ مُتَلَاحِقًا مُطْرِدًا وَاَلْبِلَادُ اَلْمَفْتُوحَةُ وَاَلْاُمَمُ اَلْمَقْلُوْبَةُ لَا تَكَادُ تُعَدُّ — Since Islam was, at its  
beginning, in a state of  
almost constant war, with  
the Muslims almost con-  
tinuously victorious and  
the countries conquered  
and peoples subjugated  
almost countless....  
Amin duh. I, 82,5

لَبِثَ "to continue, " "to wait"

لَبِثَ لَا يُجِيْبُهُ He did not answer him for  
a while.  
Raf. wah. I, 260,14

رَاحَ "to go away, " "to begin"

رَاحَتْ تَدْخُنْ She began to smoke.  
Mah. zuq. 182,3

رَحَّتْ اَخْشَى اَصْطِدَامًا بَيْنَهُ وَبَيْنَ شَقِيْقَتِهِ I began to fear a bitter  
scene between him and  
his sister.  
Nu'. liq. 49,3

رَحَّتْ اَقْلَبُهُ I began to inspect it.  
Maz. (Zy.) 1,4

اِنْطَلَقَ "to be loose, " "to hurry"

اِنْطَلَقَتْ تَبْكِي She burst into tears.  
Hai. sir. 359,15

فَتِيَ "to desist, " "to cease"

اَلَّذِي مَا فَتِيَ يَذْكُرُ — who still remembers....  
Tai. (Zy.) 9,37

زَالَ "to cease, " always used in a negative  
construction:

مَا زَلْتُ اَكْتُمُهُ I have kept it secret.  
Manf. sha'. 215,9

بَيْتُ الْقُدْسِ كَانَ مَا يَزَالُ بِأَيْدِي  
الرُّومِ Jerusalem still was in the  
hands of Byzantium.  
Hai. sir. 511,3

E In negative statements the negative adverb, as we have seen (also refer to examples given immediately below), usually modifies only the subordinate verb and thus is placed immediately preceding it:

ثُمَّ زَادَ بِصَوْتٍ مُنْخَفِضٍ يَكَادُ لَا  
يَسْمَعُ — Then he continued in a low  
voice which could hardly  
be heard....  
Gibr. I, 160, 19

لَيْتَ لَا يُجِيبُهُ He did not answer him for  
a while. Raf. wah. I, 260, 14

إِذَا كُنَّا لَا نَبْدَأُ بِنَفْسِنَا ف — If we do not begin with our-  
selves then....  
Raih. mul. 79, 2

نَحْنُ الَّذِينَ — نَكَادُ لَا نَعْرِفُ  
شَيْئًا مِنْ مَعِيشَةِ سُكَّانِ الْقَرْيِ We who..., know almost  
nothing of the life of  
the villagers.  
Gibr. I, 76, 11

أَصَبَحْتُ لَا تَكْتُبِينَ إِلَيَّ حَرْفًا وَاحِدًا You do not write to me  
anymore, not [even] a  
single line.  
Manf. mag. 174, 14

With some auxiliary verbs, however, the negative adverb may be brought forward to precede the complete expression without actual change in meaning:

مَا بَقِيَتْ أَسْمَعُهُ I did not hear from him  
again. Nu'. liq. 10, 17

مَا كَادَ الرَّجُلُ يَسْمَعُهَا حَتَّى  
أَهْتَزَّ The man had scarcely heard  
her when he began to shake.  
Tai. (Zy.) 34, 5

وَلَمْ يَكَدْ يَدْخُلُ الدَّارَ حَتَّى — He had hardly entered the  
house when....  
Hus. ayy. I, 40, 2

قَالَ بِصَوْتٍ لَا يَكَادُ يَسْمَعُ — He said in a voice that  
almost could not be  
heard.... Mah. qah. 91, 2

لَا تَكَادُ تَجِدُ فِي شُعَرَاءِ Among the poets of pre-  
Islamic times you can  
— الْجَاهِلِيَّةِ شَاعِرًا hardly find a single  
one.... Djir. tar. I, 168, 2

F In correlative disjunctive expressions when the second part includes the same verb as the first but is modified by a verb in an auxiliary function, both parts can be expressed as complete sentences:

دُونَ أَنْ يَرَى أَوْ يَكَادَ يَرَى شَيْئًا without seeing anything,  
or almost anything.  
Hus. ayy. I, 31, 5

لَا يَحْفِلُ بِهِمْ أَحَدٌ أَوْ لَا يَكَادُ  
يَحْفِلُ بِهِمْ أَحَدٌ without anyone's, or almost  
anyone's paying attention  
to them.  
Hus. ayy. I, 79, 5

أَمَّا النِّسَاءُ وَعَامَّةُ النَّاسِ فَلَمْ But women and the common  
people were not, or  
— يَحْفِلُوا بِهَذَا أَوْ لَمْ يَكَادُوا practically not, dis-  
turbed by this.  
Hus. ayy. I, 107, 13

but it may also be expressed as an elliptical sentence without the repetition of the subordinate verb. This construction is especially common with كَانَ :

وَلَكِنَّهُ كَانَ فِيمَا خَلَا ذَلِكَ مِنْ  
أَوَاقَاتِ السَّنَةِ خَلَاءً أَوْ يَكَادُ But except on these oc-  
casions during the year,  
it was completely, or  
almost completely, de-  
serted. Hai. sir. 89, 4

حَتَّى بَلَغَ الشَّبَابَ أَوْ كَادَ when he had not quite  
reached manhood.  
Hus. 'ala. I, 1, 11

هَوَتْ أَوْ كَادَتْ She fell or almost fell.  
Hus. ayy. I, 134, 1

Note the following:

أَسْكُتْ وَلَا تَزِدْ Don't say another word.  
Manf. sha'. 186, 3

(كَانَ) يُصِيبُ الْغُلَامَانِ مِنْ هَذَا  
الْعَمَلِ — مَا يَتَنَجَّ لِاسْرَتَيْهِمَا قُوَّةً  
يُقِيمُ الْآوَدَ وَلَا يَكَادُ  
The two boys obtained from  
this work...which offered  
their family food that  
hardly provided [enough]  
means of subsistence.  
Hus. (Br.) 100,14

The auxiliary verb may also be used parenthetically within the first member of the disjunction:

قَصَرُوا حَيَاتَهُمْ وَأَشْعَارَهُمْ أَوْ  
كَادُوا عَلَى الْمُلُوكِ أَوْ الْأَمْرَاءِ  
They have limited their  
[own] lives and composi-  
tions almost completely  
to kings and princes.  
Musa adab. 7,2

G On the other hand, when a verb in an auxiliary function governs two subordinate verbs, it is usually not repeated:

صَرْتُ بِهِمْ الْأَطْفَالَ وَأَسْتَدْرِجُهُمْ  
I began to humor them and  
to insinuate myself [into  
their good graces].  
Hak. ahl. 74,14

هُمْ لَا يَكَادُونَ يُحْسِنُونَ أَوْ  
يَعْقِلُونَ أَنَّ —  
They hardly feel or under-  
stand that....  
Musa adab. 8,9

لَسْتُ هُنَا أَقْدَحُ أَوْ أَمْدَحُ هَذِهِ  
الْوُجُودِيَّةَ  
Here I am not reproving  
or praising Existentialism.  
Musa adab. 108,3

عَرَّمَ مَا يَزَالُ يُكَلِّمُ النَّاسَ وَيَقْنَعُهُمْ  
بِأَنَّ —  
Omar went on talking to  
the people and persuading  
them that....  
Hai. sir. 507,2

Note in negative constructions:

فَمَا بَقِيَتْ أَسْمَعُهُ وَلَا أَرَاهُ  
I did not hear from him  
or see him again.  
Nu'. liq. 10,17

The auxiliary verb is not repeated even in instances when the subordinate verbs have different subjects:

ظَلَّتْ هَذِهِ الْأَفْكَارُ تَتَزَاخَمُ عَلَى  
فِكْرَتِي وَتَتَسَاهَمُ عَوَاطِفِي —  
My thoughts and feelings  
were in great confusion....  
Gibr. I,130,9

H Although the use of the imperfect in the main clause is not uncommon in asyndetical circumstantial constructions (see Vol. III, p. 250), we may consider characteristic of the verbs in an auxiliary function their freedom to be used in the imperfect, even in cases in which a normal adverbial construction would perhaps take the perfect tense:

رَوَائِحُ غَرِيْبَةٍ مَعْقَدَةٌ لَا يَكَادُ  
صَاحِبُهَا يَحَقِّقُهَا  
strange and entangled  
odors, which our friend  
could hardly identify.  
Hus. ayy. II,4,1

إِنِّي أَكَادُ أَرَى الْوُصُولَ إِلَيْهَا  
سَّتَحِيلًا  
I almost have the impres-  
sion that it is impossible  
to reach into it.  
Nu'. liq. 61,13

وَلَا تَزَالُ أَمْثَالُ هَذِهِ الْأَسْوَاقِ  
تَقَامُ إِلَى الْيَوْمِ فِي الْقَرْيِ  
and such markets exist  
in the villages up to the  
present.  
Djir. tar. I,193,19

لَا يَكَادُ الْمُؤَدِّبُ يَفْتَحُ فَاهُ  
عَجَبًا حَتَّى —  
The preceptor has hardly  
opened his mouth in sur-  
prise when....  
Hak. ahl. 61,11

Hence their use, although infrequent, after كَانَ to give them a meaning of the past:

كَانَ لَا يَكَادُ يَرَى ابْنَهُ  
He almost did not see his  
son. Mah. qah. 38,1

كَانَ كَزَوْجِهِ لَا يَكَادُ يَعْرِفُ  
الرَّاحَةَ  
He, like his wife, never  
knew any rest.  
Mah. qah. 38,4

#### § 250 WORD ORDER WITH AUXILIARY VERBS

As we have seen in preceding examples, the main (auxiliary) verb always precedes, usually immediately



before, the verb it governs. The subject in this construction is always the same for both verbs and in the normal word order follows the auxiliary, but precedes the subordinate, verb:

كُنْتُ أَنَا وَوَفِيقِي نَدْخُنْ ذَاتَ لَيْلَةٍ —

Two friends and I were smoking one night....  
Raih. mul. 80,16

أَلَا تَكُونُ جُورِيَّةً قَدْ حَلَّتْ مِنْ قَلْبِهِ مَحَلَّهَا

If only Juwariyya had not taken her place in his heart! Hai. sir. 359,1

كَانَتِ الْمَدَارِسُ وَالْكَتَاتِيْبُ قَدْ أَقْلَتِ

The secondary and elementary schools had been closed.  
Hus. ayy. I,127,2

أَصْبَحْتَ أَحَابِيْثِي لَكَ طِفْلَةٌ لَا تَلْدُ لَكَ الْآنَ

My stories to you when you were a child do not interest you now.  
Qal. (Zy.) 21,18

The subject may precede both verbs:

حَتَّى أَبُو بَكْرٍ — قَدْ بَعِيَ لَا يَعْرِفُ مِنَ الْأَمْرِ إِلَّا قَلِيْلًا

Even Abu Bakr...knew only a little about the matter.  
Hai. sir. 210,9

هُمْ لَا يَكَادُونَ يُحِسُّونَ أَوْ يَعْقِلُونَ أَنَّ —

They hardly feel or understand that....  
Musa adab. 8,9

سَلِمَى كِرَامَهُ لَمْ تَكُنْ تَعْرِفُ أُمِّهَا —

Salma Kirama had not known her mother....  
Gibr. II,65,1

عَرَا مَا يَزَالُ يَكْلِمُ النَّاسَ

Omar went on talking to the people.  
Hai. sir. 507,2

وَهُمْ لَا يَكَادُونَ يَشْعُرُونَ بِهَا

almost without their feeling her [weight].  
Hai. sir. 356,1

Both verbs may also be separated from each other by other parts of the construction:

مَا كُنْتُ بَعْدَ أَفْكُرُ فِي غَيْرِ غَنِي

I still was thinking only of my sheep.  
Hak. ahl. 20,12

كُنْتُ فِي ذَلِكَ الْعَهْدِ تَسْفِكُ الدِّمَاءَ

"You used to shed blood at that time."  
Hak. sheh. 47,9

صَرْتُ بِهِمْ أَلَا طِفْهَمَ —

I began to humor them....  
Hak. ahl. 74,14

لَسْتُ هُنَا أَقْدَحَ أَوْ أَمْدَحَ هَذِهِ الْوُجُودِيَّةَ

Here I am not reproving or praising this Existentialism.  
Musa adab. 108,3

قَدْ ظَلَّ أَيَّامًا يَسْمَعُ هَذَا الصَّوْتِ

He kept hearing this noise for several days.  
Hus. (Zy.) 25,9

A noun which actually belongs to the subordinate clause may be used as an anacoluthon (see Vol. II, § 180) placed before the subordinate clause and thus between both verbs. This word order may occasion a change in verbal agreement based on gender attraction:

ظَلَّ هَاشِمٌ تَتَقَدَّمُ بِهِ السِّنَّ

Hashim was growing old.  
Hai. sir. 98,1

Both verbs —auxiliary and subordinate— are also frequently separated by a complete subordinate clause:

كَانَتْ وَهِيَ الْقَابِضَةُ عَلَى زَمَانِ الْحَدِيثِ تَدْخُنُ السِّيْكَارَةَ تَلُو السِّيْكَارَةَ

She, since she was completely emancipated, smoked cigarette after cigarette.  
Raih. mul. 19,4

أَصْبَحُوا وَلَا عَمَلٍ لَهُمْ يُغْنُونَ الْحَيَاةَ بِجَانِبِ الْمَوَاقِدِ

Since they had nothing to do, they spent their time by the fireplaces.  
Gibr. I,154,4

Hence, we quite often find that with the verb كَانَ the auxiliary verb at the beginning of the clause will govern its subordinate verb in a following clause, for which the auxiliary acts as a temporal exponent. This is especially common with temporal constructions:

مَعَ ذَلِكَ كُنْتُ عِنْدَمَا أَقُولُ نَجْدَ  
هِيَ تَقُولُ الْإِعْرَاقَ

But whenever I said,  
"Nejed," she said, "Iraq."  
Raih. mul. 23,10

كَانَتْ أَكْثَرُ هَذِهِ الْحَوَانِيَتِ إِنَّمَا  
تُدَارُ فِيهَا تِجَارَةُ اللَّبَنِ وَالصَّابُونِ

In the majority of these  
ships there was really  
only trade in coffee and  
soap.  
Hus. ayy. II,11,14

كَانُوا إِذَا جَاءُوا بِالنَّهْوَاجِ إِلَى  
بَابِهَا خَرَجَتْ إِلَيْهِ

When they brought the lit-  
ter to her door, she went  
out into it.  
Hai. sir. 355,23

(For more examples of this usage before temporal clauses,  
see the section on word order in temporal constructions,  
Vol. III, p. 300f.)

#### § 251 THE SYNDETIICAL CIRCUMSTANTIAL CLAUSE

The difference between syndetrical and asyndetrical constructions is, in most cases, of stylistic nature. As we have stated, the asyndetrical expresses a closer relationship of the circumstances stated by the adverbial clause to the action of the main clause, which thus can be considered as a restrictive circumstance. The asyndetrical construction, on the other hand, uses the coordinating conjunction *و* to emphasize the simultaneity of both actions, but at the same time it also emphasizes their independence from each other with regard to the action occurring; thus we may call them nonrestrictive circumstances.

The subordinate function of the circumstance appears, in spite of the coordination implied by the conjunction, in the fact that it is impossible for the subordinate to precede the main clause, and it also appears in the polarity of tenses; this latter, however, is not always necessary (see Vol. III, p. 271). The conjunction usually also causes the inversion of the word order of the subject when the imperfect is used.

In some cases, however, the syndetrical construction becomes necessary: e.g., when both main and subor-

dinate clauses have no parts in common; when the subject of the subordinate clause is a personal pronoun; when the subordinate clause precedes the verb of the main clause; when the subordinate clause is separated from the main clause by a particle of temporal, modal, or similar adverbial meaning.

A A nominal sentence in the function of an adverbial modification is always used in syndetrical constructions

a) when both main and subordinate clause have no common elements:

ثُمَّ هَلَكَ كِلَابٌ وَصَيَّ طِفْلٌ فِي  
الْمَهْدِ

Then Kilab died when Qusay  
was still a child.  
Hai. sir. 95,5

تَتَابَعَتْ هَجْرَةُ الْمُسْلِمِينَ إِلَى  
يَثْرِبَ وَمُحَمَّدٌ مُقِيمٌ حَيْثُ هُوَ

The exodus of Muslims to  
Yathrib continued unin-  
terruptedly while Mohammed  
remained where he was.  
Hai. sir. 208,10

b) or when the subject of the nominal sentence is a personal pronoun:

أَتَذْكُرُ تِلْكَ الْأَيَّامَ الْمَاضِيَةَ الَّتِي  
قَضَيْنَا مَعًا وَنَحْنُ صُغِيرَانِ؟

"Do you remember those  
past days that we spent  
together when we were  
children?"  
Manf. sha'. 95,12

جَرَى كُلُّ ذَلِكَ وَأَنَا وَاقِفٌ هُنَاكَ

All this happened while  
I was standing there.  
Gibr. I,130,9

أَلَمْ يَرْنِي أَحَدٌ وَأَنَا آتِيَةٌ هُنَا؟

"Didn't anyone see me  
when you came here?"  
Hak. ahl. 160,8

رَأَتْهُ وَهُوَ عَلَى بَعِيرِهِ

She saw him when he was  
still on his camel.  
Hai. sir. 121,21

مَاتَ وَالِدُهَا وَهِيَ فِي الْمَهْدِ

Her father died when she  
was a child.  
Gibr. I,75,2

أَتَجْهَلُ ذَلِكَ وَأَنْتَ مِنْ عَشَاقِ  
هَذَا الْوَادِي؟  
"Didn't you know that,  
being a lover of this  
valley?"  
Nu'. liq. 56,10

This syndetrical construction is also frequently found in other instances of nominal sentences:

أَجَابَ وَعَيْنَاهُ مَطْرَقَتَانِ إِلَى الْأَرْضِ —  
He answered, his eyes  
downcast....  
Gibr. I, 80,17

نَامَتْ هِيَ وَيَدُهَا مَرْسَلَةٌ عَلَى  
أَخِيهَا  
She sleeps with her hand  
stretched out over her  
brother.  
Raf. wah. I, 87,4

وَلَكِنْ مَاذَا يُضِيرُهُ الْمَوْتُ وَحَيَاتُهُ  
نَوْمٌ مَتَّصِلٌ؟  
But what harm could death  
do to him when his life  
was a continuous sleep?  
Mah. zuq. 6,20

However, when there is a personal pronoun in the predicate that refers to a noun in the main clause, inversion of the word order occurs:

يَنْصَرِفُونَ وَفِي عَيُونِهِمْ آثَارُ النَّعَاسِ  
leaving, with traces of  
sleepiness in their eyes.  
Hus. (Zy.) 25,32

جَاءَ مَلَكٌ وَفِي يَدِهِ صَحِيفَةٌ  
an angel came to him with  
a leaf in his hand.  
Hai. sir. 133,3

وَقَفْتُ هِيَ مِنَ الدَّهْشَةِ وَالْحَيْرَةِ  
مَا بِي  
I stood there, perplexed  
and excited.  
Nu'. liq. 69,6

دَخَلْتُ وَفِي نَفْسِهَا حَنِينٌ وَأَمَلٌ  
She entered it, with hope  
and longing.  
Ghur. (Zy.) 31,20

وَمَا حَاجَتُهَا إِلَى رَجُلٍ جَدِيدٍ  
وَفِي بَيْتِهَا رَجُلَانِ  
What use could she have  
for another man when she  
already had two at home?  
Mah. qah. 162,23

This inversion does not take place when the subject is a demonstrative or a personal pronoun, not even in the instances in which the pronoun does not refer to any substantive in the main clause:

رَأَى أَهْلُهُ وَهَذِهِ حَالُهُ أَنْ —  
His family thought, his  
condition being what it  
was, that....  
Hai. sir. 502,4

رَفَعَ رَجُلٌ نَجْدَ صَوْتِهِ فِي تِلْكَ  
الْأَرْجَاءِ الرَّمْلِيَّةِ وَهُوَ عَلَى ذُلُولِهِ  
The man from Nejed, mounted  
on his camel, raised his  
voice in the desert.  
Raih. mul. 51,13

nor does inversion take place when the nominal sentence is modified by "لا" of general denial:

أَصْبَحُوا وَلَا عَمَلٌ لَهُمْ يُفْنُونَ  
الْحَيَاةَ بِجَانِبِ الْمَوَاقِدِ  
Since they had nothing  
to do, they spent their  
time by the fireplaces.  
Gibr. I, 154,4

The use of لَيْسَ, however, does not prevent the inversion:

خَرَجَ الْعَرَبُ مِنْ جَزِيرَتِهِمْ إِلَى  
الْعَالَمِ — وَلَيْسَ فِي أَيْدِيهِمْ مِنْ  
الْكِتَابِ غَيْرُ الْقُرْآنِ الْكَرِيمِ  
The Arabs spread out from  
their Peninsula into the  
world..., having no other  
book in their hands than  
the Precious Koran.  
Djir. tar. II, 12,8

Note that at times the inversion of the word order is not felt necessary:

رَفَعَ رَجُلٌ نَجْدَ — وَهُوَ عَلَى ذُلُولِهِ  
وَالْخَيْرَانِ بِيَدِهِ  
The man from Nejed...  
mounted on his camel with  
the stick in his hand.  
Raih. mul. 51,13

B A verbal sentence in the function of an adverbial subordinate clause generally takes the imperfect tense with a progressive meaning. The syndetrical construction usually requires that the subject precede the verb:

أَجَابَ وَهُوَ يَهْتَسِمُ —  
He answered, smiling....  
Ayy. (Br.) 31,17

يَنْظُرُ إِلَيْكَ لَحْظَةً وَأَنْتِ تَبْكِينَ  
looking at you for a moment while you are weeping.  
Hak. sul. 125,14

ظَلَلْتُ سَائِرًا وَصَوْتُ السَّيِّدَةِ وَدَّةٌ  
يَتَمَوَّجُ فِي سَامِعِي  
I went on walking with  
Madame Warde's words still  
sounding in my ears.  
Gibr. I, 125,8

التَقَّتْ عَيْنَاهُمَا وَهَمَا يَسْلَمَانِ  
Their eyes met while they  
greeted each other.  
Mah. qah. 132,8

قَالَ وَهُوَ يَزْدَرِدُ رِيْقَةً —  
He said, while catching  
his breath....  
Mah. qah. 103,7

عَلِقَ بَصْرُهُ بِالْأُسْرَةِ وَهِيَ تَضِي  
إِلَى مَقَاعِدِهَا مِنْ أَلْصَقِ الْأَوَّلِ  
He followed the family  
with his eyes while they  
went to their seats in  
the first row.  
Mah. qah. 92,13

Note the word order in the following example:

نَظَرَ نَحْوَ الْعَلَاءِ وَمِنْ عَيْنَيْهِ  
الدَّمْعُ تَسْتَدِرُّ الدَّمْعُ  
He raised his eyes to the  
Most High, while from his  
eyes tears were flowing  
copiously.  
Gibr. I, 62,4

The same rules are observed in negative statements:

سَكَتَ عَلَى لَحْظَةٍ وَعَيْنَا صَاحِبِهِ  
لَا تَفَارِقُ وَجْهَهُ الْعَجَبُ  
'Ali remained silent for  
a moment while the eyes  
of his friend were intent  
on his gloomy face.  
Mah. qah. 88,19

سَقَطَ بَعْضُهُ عَلَى صَدْرِهِ وَهُوَ لَا  
يَدْرِي  
Some of it fell on his  
chest without his noticing  
it. Hus. ayy. I, 20,12

رَدَّهَ إِلَيْهَا صَامِتًا وَهُوَ لَا  
يَدْرِي مَاذَا يَقُولُ  
He silently gave it back  
to her without knowing  
what to say.  
Manf. mag. 29,16

تَسَاءَلَ لَا هُنَا وَهُوَ لَا يُصَدِّقُ  
أُذُنَيْهِ  
He asked, gasping, with-  
out believing his ears.  
Mah. qah. 103,16

Note, however, that the inversion of the word order  
is at times disregarded:

أَنَّ يَقْبِضَهُ اللَّهُ إِلَيْهِ وَمَا تَزَالُ  
بَاقِيَةً عِنْدَهُ  
that God could call him  
to Himself while he still  
possessed them.  
Hai. sir. 502,10

كَانَ كَشَارِعِ رِشَادٍ بَاشًا ضَخَامَةً  
وَسَكُونًا تَحْتَشِدُ عَلَى جَانِبَيْهِ  
الْأَشْجَارُ الْبَاسِقَةُ  
It was like Rishad Pasha  
Street, broad and quiet,  
with tall trees aligned  
on either side.  
Mah. qah. 54,15

كَانَ مَحْجُوبٌ يَتَكَلَّمُ وَيَسْتَمِعُ وَيَسْتَرْقُ  
النَّظَرَ إِلَى بَابِ الْحَجَرَةِ الْمَوَارِبِ  
Mahjub talked and listened,  
while glancing furtively  
at the open door.  
Mah. qah. 132,1

It is also disregarded in coordinated constructions:

تَذَكَّرْتُ ذَلِكَ الْمَوْقِفَ الْجَمِيلَ وَأَنْتَ  
تَخْرُجُ كَيْسَكَ مِنْ جَيْبِكَ وَتَرْمِي بِهِ —  
"I remember this beautiful  
deed, you taking your  
purse out of your pocket  
and throwing it [to  
him]...."  
Manf. sha'. 60,11

The verb in the subordinate clause is also fre-  
quently in the perfect. It has a resultative meaning  
and, thus, is generally preceded by the particle **قَدْ**  
(see Vol. I, § 21). In this case, there is no in-  
version of the subject:

قَالَتِ الْفَتَاةُ وَقَدْ أَشْتَدَّ أَهْتَامُهَا —  
The girl asked, with in-  
creased concern....  
Mah. zuq. 32,20

لَوْ رَأَيْتَنِي وَقَدْ أَحَاطَتْ بِى  
نَاسٌ  
"If you had seen me with  
the people around me...."  
Hak. ahl. 80,2



مَاذَا تَصْنَعُ قُرَيْشٌ بِتِجَارَتِهَا إِلَى  
الشَّامِ وَقَدْ أَخَذَ مُحَمَّدٌ عَلَيْهَا  
طَرِيقَهَا

What would the Koreish do  
with its trade after Mo-  
hammed had seized the  
routes?  
Hai. sir. 284,12

حَدَّثَتْ فِيهِ خَدِيجَةُ وَقَدْ آمَنَّا  
قَلْبَهَا إِشْقَاقًا وَأَمَلًا لـ

Khadija looked at him  
with a heart filled with  
tenderness and expectation  
for.... Hai. sir. 135,7

أَسْرَعَ إِلَى دَاوِرَةِ الدَّكْتَمِ وَقَدْ  
أَعْمَاهُ الْغَضَبُ

He hurried to the doctor's  
office, blind with anger.  
Ayy. (Br.) 33,5

مَعَ أَنَّ تِلْكَ اللَّغَةَ قَدْ زَالَتْ  
وَأَنْقَرَضَتْ وَرَمَتْ عَلَيْهَا الْقُرُونُ

However, this language  
had already become obso-  
lete with the passing of  
the centuries.  
Manf. sha'. 161,19

In negative statements, a perfect tense after مَا  
or a jussive after لَمْ may be used in a syndetrical  
construction. In such instances, no inversion of the  
word order is found:

أَمَا أَذْهَبَكَ أَتَنِي عَرَفْتُكَ فِي  
الْحَالِ وَمَا رَأَيْتَكَ غَيْرَ مَرَّةٍ  
فِي حَيَاتِي؟

"Didn't it surprise you  
that I recognized you so  
quickly even though I  
had seen you only once  
in my life?"  
Nu'. liq. 8,16

قَدْ مَرَّ بِي أَكْثَرُ مِنْ عَامٍ وَلَمْ أُرَكَ

"It has been more than  
a year since I saw you  
last." Nu'. liq. 23,9

مَا تَسْقُاطُ وَلَمْ يَدْرِنِ شَيْئًا  
مِنْ تَعَالِيهِ

Socrates died without  
having recorded anything  
from his teachings.  
Djir. tar. II,26,30

The verb in the clause may be in the jussive  
governed by the particle لَمْ with a meaning of "not  
yet having," "without having." This particle is  
used only in syndetrical constructions:

فَقَدْ أَتَمَّ حِفْظَهُ وَلَمَّا يَتِمُّ التَّاسِعَةُ  
مِنْ عُمُرِهِ

for he had fully memorized  
it when he had not yet  
completed his ninth year.  
Hus. ayy. I,33,11

وَإِذَا هُوَ يَرَى نَفْسَهُ فِي الْمَحْطَةِ  
وَلَمَّا تَشْرُقِ الشَّمْسُ

And there he actually was  
in the station before the  
sun had risen.  
Hus. ayy. I,140,1

أَنْ يَظْهَرَ سِرُّنَا لِلْمَلِكِ وَلَمَّا يَمُضِ  
يَوْمَانِ

that our secret became  
known to the king before  
two days had passed.  
Hak. ahl. 17,1

As with asyndetrical constructions, the main clause  
in the syndetrical ones may be nominal or may have a  
verb in the imperfect:

يَظْهَرُ شَلِينِيَا وَقَدْ حَلَقَ لِحْيَتَهُ  
وَشَارِبَهُ

Mashliniya appears, after  
having shaved off his  
beard and his moustache.  
Hak. ahl. 73,13

هَلْ يَمْنَعُونَكَ وَأَنْتَ أَمِيرِكِي؟

"Would they hinder you,  
since you are an American?"  
Raih. mul. 22,4

سَتَنْتَقِلُ وَأَنْتَ فِي نَجْدٍ إِلَى الْقَرْنِ  
الْخَامِسِ

While you are in Nejed you  
will be transported back  
to the fifth century.  
Raih. mul. 29,8

يَدْخُلُ سُلَيْمَانٌ وَهُوَ يَضْحَكُ

Solomon enters, laughing.  
Hak. sul. 21,9

تَذَكَّرْتُ ذَلِكَ الْمَوْقِفَ الْجَمِيلَ وَأَنْتَ  
تَخْرُجُ كَيْسَكَ مِنْ جَيْبِكَ وَتَرْمِي  
بِهِ

"I remember this beautiful  
deed, you taking your  
purse out of your pocket  
and throwing it [to  
him]...."  
Manf. sha'. 60,11

وَلَكِنْ مَاذَا يُضِيرُهُ الْمَوْتُ وَحَيَاتُهُ  
نَوْمٌ مُتَّصِلٌ؟

But what harm could death  
do to him when his life  
was a continuous sleep?  
Mah. zuq. 6,20

وَكَيْفَ تَقَاتِلُونَنِي وَفِي عَسْكَرِي  
ثَمَانُونَ أَلْفَ دَارِعٍ؟

"And will you oppose me  
now that I have 80,000  
armed men in my army?"  
Amin zuh. I,6,8

The main clause may also be optative or exclamatory:

مَا أَجْمَلَ أَنْ تَرَى الْفَلَاحَاتِ —  
وَقَدْ حَمَلْنَ عَلَى رُؤُوسِهِنَّ مَا  
جَمَعْنَهُ مِنْ فَوَاكِهٍ

How beautiful to see the  
peasant women...carrying  
on their heads the fruits  
they had gathered!  
Sak. (Zy.) 13,8

لَوْ رَأَيْتُمَانِي وَقَدْ أَحَاطَتْ بِي  
نَاسٌ —

if you had seen me with  
the people around me....  
Hak. ahl. 80,2

and the main clause may be a clause subordinated to  
a precedent statement:

أَنْ يُشْرِفَ عَلَيْهِ وَهُوَ يَأْكُلُ

to see him while he was  
eating.  
Hus. ayy. I,22,8

سَأَلَ أَبَاهُ كَيْفَ يَعْبُدُهَا وَهِيَ  
مِنْ صَنِيعِ يَدِهِ؟

He asked his father how  
he could worship them,  
since they were the work  
of his own hands.  
Hai. sir. 86,3

C Arabic very frequently presents an action as  
a subordinate adverbial clause that, logically, may  
be understood as being the main idea. In this case,  
the main clause is usually a temporal determination  
given to the subordinate action, which is understood  
as the one of longer duration.

Because of this divergence between syntactical  
and logical value, it is usually better to give  
priority to the logical idea in the translation:

مَرَّتِ الْأَيَّامُ إِثْرَ اللَّيَالِي وَأَنَا  
أَجْهَدُ النَّفْسَ مُفَكِّرًا فِي سَاعَاتِ  
أَنْفِرَادِي —

Night followed day, and  
in the hours of solitude  
I fell to thinking....  
Gibr. I,168,7

انْقَضَى الشَّهْرُ وَأَنَا مَطْرُوحٌ فِي  
ذَلِكَ الْقَبْرِ

So I passed a month thrown  
in that dungeon.  
Gibr. I,167,20

جَرَى كُلُّ ذَلِكَ وَأَنَا وَاقِفٌ هُنَاكَ  
وَقُوفُ الْبِرَّةِ أَمَامَ الْأَشْبَاحِ السَّائِرَةِ

While all this took place,  
I was there, standing like  
a mirror in front of  
passing ghosts.  
Gibr. I,130,9

انْقَضَتْ سِتُّ سَنَوَاتٍ مِّنْذُ الْهَجْرَةِ  
وَالْمُسْلِمُونَ يَتَحَرَّقُونَ شَوْقًا يَرِيدُونَ  
زِيَارَةَ الْكَعْبَةِ

Six years had passed since  
the Exodus, during which  
the Muslims had been longing  
to visit the Ka'aba.  
Hai. sir. 365,14

Hence the use of adverbial subordinate clauses  
after temporal clauses:

مَنْذُ كَانَ فَتًى وَهُوَ يَسْقِي بِعَرَقِ  
جَبِينِهِ حُقُولَ الدَّيْرِ

Since the days of his youth  
has he watered the fields  
of the monastery with the  
sweat of his brow.  
Gibr. I,136,20

مَنْذُ قُدْتَنَا إِلَى هَذَا الْكَهْفِ  
وَأَنْتَ صَامِتٌ

Ever since you brought us  
to this cave, you have  
been silent.  
Hak. ahl. 11,10

and also after temporal expressions:

مَنْذُ خَمْسٍ وَعِشْرِينَ سَنَةً وَأَنْتَ  
تَسِيرُ مُتَجَوِّلًا بَيْنَ قُرَى هَذَا الْجَبَلِ

For twenty years you have  
been wandering through  
the villages in these  
mountains.  
Gibr. III,118,19

مَنْذُ ابْتِدَاءِ الدَّهْرِ إِلَى أَيَّامِنَا هَذِهِ  
الْفِئَةُ الْمَتَسَكَّةُ بِالشَّرَفِ الْمَوْرُوثِ  
تَتَحَالَفُ وَتَتَفَقُّ مَعَ الْكُهَّانِ رُؤَسَاءِ  
الْأُدْيَانِ عَلَى الشَّعْبِ

From the very beginning  
up to our days, the privi-  
leged of society have ever  
allied themselves with the  
clergy and the religious  
leaders against the people.  
Gibr. I,178,1

هَٰذَا الْآنَ وَلِحَيْتِي مَرْسَلَةٌ  
وَشَعْرِي يَتَدَلَّى

Here am I now with long  
grown beard and hanging  
hair. Hak. ahl. 35,14

We have seen that a qualitative adjective or a noun used as an adverbial accusative may present a temporal determination (Vol. II, § 93). In the same way, a circumstantial clause may have temporal meaning when the validity of the statement in the main clause is restricted to the time expressed by the subordinate clause. This is limited to circumstantial clauses in syndetical construction:

سَلَى كِرَامَهُ لَمْ تَكُنْ تَعْرِفُ أُمَّهَا  
لَأَنَّهَا مَاتَتْ وَهِيَ طِفْلَةٌ

Salma Kirama had not known  
her mother, for she had  
died when she was [still]  
a child. Gibr. II, 65,1

كَانَ ذَلِكَ وَأَنَا فَتَى يَافِعٌ

That happened when I was  
still a growing boy.  
Maz. (Zy.) 10,1

أَحْسَ إِبْرَاهِيمُ أَنَّ الْعَمِيشَ لَنْ  
يَطِيبَ وَهَاتَانِ الرَّأْتَانِ فِي  
مَكَانٍ وَاحِدٍ

Abraham felt that life  
would not be pleasant as  
long as those two women  
were in the same place.  
Hai. sir. 89,1

أَمَا لَمَحْنَا أَحَدًا وَنَحْنُ خَارِجَانِ؟

"Did anyone see us when  
we came out?"  
Hak. sheh. 20,12

أَتَتْهُ خِلَافَةُ الرَّشِيدِ وَهُوَ شَابٌّ

al-Rashid's caliphate oc-  
curred while he was still  
a young man.  
Amin duh. I, 409,3

D The condition or circumstance expressed by the adverbial clause is frequently understood as the motivation — and therefore the reason — for the action of the main clause, thus having a causal, consecutive, or similar meaning:

هَلْ يَمْنَعُونَكَ وَأَنْتَ أَمِيرِكِي؟

Would they hinder you,  
since you are an American?  
Raih. mul. 22,4

وَلَمْ تَكُنْ قَرِيْشٌ فِي حَاجَةٍ إِلَى مَنْ  
يَسْتَنْفِرُهَا وَقَدْ كَانَ لِكُلِّ مِنْهَا فِي  
هَذِهِ الْعِيرِ نَصِيبٌ

The Koreish did not need  
anyone to call them to  
war, for they all had a  
share in this caravan.  
Hai. sir. 256,20

سَأَلَ أَبَاهُ كَيْفَ يَبْعِدُهَا وَهِيَ  
مِنْ صَنْعِ يَدِهِ؟

He asked his father how  
he could worship them,  
since they were the work  
of his own hands.  
Hai. sir. 86,3

إِنِّي وَقَدْ قُطِعَتِ السَّكَّةُ الْحَدِيدِيَّةُ  
لَا أَسْتَطِيعُ الْعَوْدَةَ إِلَى الْمَنْصُورِ

that I, since the rail-  
roads had been cut, could  
not return to Mansur.  
Hai. (Zy.) 14,21

وَلَكِنْ كَيْفَ أَصْفَحَ عَنْهَا وَقَدْ  
لَوْتُ شَرَفِي؟

"But how can I forgive  
her when she has dis-  
honored me?"  
Tai. (Zy.) 34,11

Note the following:

خُصُوصًا وَأَنَّهُ يَعْلَمُ أَنَّ —

Especially since we know  
that....

Mah. zuq. 183,17;  
Mah. zuq. 185,12;  
Mah. zuq. 200,18

This logical —causative— meaning may become, in some constructions, the usual one, e.g., after the elliptical construction كَيْفَ لَا :

أَتَذْكُرُ حَفْلَةَ افْتِتَاحِ فُنْدُقِ الْمَنَارَةِ؟  
كَيْفَ لَا وَقَدْ كَانَتْ فَاتِحَةً حَيَاتِي  
وَحَاتِمَتَهَا؟

Do you recall the inaugu-  
ration feast of the Light-  
house Inn? How shall I  
not recall it, when it was  
the beginning and the con-  
clusion of my life?  
Nu'. liq. 13,2

قَدْ كَانَ سُرُورِي فِي خُرُوجِي مِنْ  
الْبَحْرَيْنِ يَشْلُ سُرُورِي فِي الْوُصُولِ  
إِلَيْهَا. وَكَيْفَ لَا وَكُلَّ خُطْوَةٍ الْآنَ  
تُدْنِيْنِي مِنَ الْبَغْيَةِ الْقُصْوَى

My joy on leaving Bahrein  
was as great as when I ar-  
rived there. And how could  
it be otherwise, since now  
every step brought me nearer  
to my ultimate desire.  
Raih. mul. 32,23

E In the majority of adverbial constructions, the distinction between syndetrical and asyndetrical is, as we have previously noted, stylistic. Nevertheless, the position of the subordinate clause may also influence the construction to be used. In fact, any distortion in the sequence of main-subordinate clause will require the use of the syndetrical. The coordinative conjunction **وَ** in such cases has the function of a subordinating adverbial conjunction and, at the same time, serves to introduce the adverbial clause.

The adverbial clause cannot precede but must always follow the main clause. However, it may be and actually often is inserted as a parenthetical construction within the main clause immediately following the part which it most closely defines:

إِنَّ اللَّهَ وَقَدْ خَلَقَ لَنَا قُلُوبًا قَدْ  
نَزَلَ عَنْ بَعْضِ حَقِّهِ عَلَيْنَا  
God, when He gave us hearts,  
renounced some of His  
rights to us.  
Hak. ahl. 25,11

سَافَرْتُ وَأَنَا فِي هَذِهِ الْحَالِ  
إِلَى الْبَحْرَيْنِ  
I departed, still in this  
condition, for Bahrein.  
Raih. mul. 26,9

وَجَدَ نَفْسَهُ وَهُوَ لَا يَذَرِي يُقَارِنُ  
بَيْنَ زَوْجِهِ الْحَسَنَاءِ وَتَحِيَّةِ  
حَمْدِيسَ  
He found himself, without  
realizing it, comparing  
his wife, al-Hasna, and  
Tahya Hamdis.  
Mah. qah. 140,16

وَالآنَ وَقَدْ انْقَضَى نِصْفُ قَرْنٍ عَلَى  
هَذِهِ الْحَادِثَةِ — يَرَى السَّافِرُ  
عَلَى طَرِيقِهِ إِلَى —  
Now, when half a century  
has passed since that  
event, the wanderer goes  
his way toward....  
Gibr. I, 209,5

فَفِي يَوْمٍ وَقَدْ كُنْتُ غَائِبًا عَنِ  
الْمَدِينَةِ زَوَّجَهَا وَالِدُهَا كَرَهَا  
مِنْ رَجُلٍ —  
And one day, when I was  
away from the town, the  
girl's father forcibly  
married her to a man....  
Gibr. I, 15,1

يُمْكِنُنَا وَقَدْ انْقَضَى نَحْوُ خَمْسَةِ  
أَعْوَامٍ عَلَى قِيَامِ الثَّوَرَةِ أَنْ —  
Five years after the out-  
break of the revolution  
we can....  
al-Raf. (Zy.) 19,43

سَتَنْتَقِلُ وَأَنْتَ فِي نَجْدٍ إِلَى الْقَرْنِ  
الْخَامِسِ  
While you are in Nejed you  
will be transported back  
to the fifth century.  
Raih. mul. 29,8

The subordinate adverbial clauses may precede the main clause only when introduced by the particle **أَمَّا** (see Vol. III, p. 196f.):

أَمَّا وَقَدْ انْقَضَى كُلُّ شَيْءٍ  
فَسَأَقُصِي إِلَيْكُمْ بِسِرٍّ مِنْ أَسْرَارِ  
الْحَرْبِ —  
Since everything is over,  
I will tell you a war  
secret....  
Manf. sha'. 215,8

أَمَّا وَقَدْ رَأَيْتَ يَا صَاحِبِي مَا رَأَيْتَ  
وَسَمِعْتَ مَا سَمِعْتَ فَانْهَبْ إِلَى النَّاسِ  
وَقُلْ لَهُمْ إِنَّ —  
Now that you have seen and  
heard what you have, go  
back, my friend, and tell  
the people that....  
Nu'. liq. 77,12

An adverbial clause in syndetrical construction is also frequently introduced by another subordinating particle (see Vol. III, p. 340f.):

هِيَ كَلِمَةٌ حَفِظْتُهَا وَلَمْ أَفْهَمْهَا إِلَّا  
وَأَنَا طَالِبٌ فِي مَدْرَسَةِ الْقَضَاءِ  
That is a word I memorized  
but only understood when I  
was a student in Law School.  
Amin (Br.) 86,25

A hypothetical or contrary-to-fact circumstance may be introduced by **كَأَنَّ**:

بَدَا لَهُ وَكَأَنَّ شَيْئًا فِي الدُّنْيَا  
لَا يُسَاوِي مِثْقَالَ ذَرَّةٍ مِنَ الْكَأَبَةِ  
It seemed to him as if  
nothing in this world was  
worth a dust speck of  
worry. Mah. qah. 150,1

## § 252 حَيْثُ

**حَيْثُ**, "where," introduces an adverbial clause primarily with a local meaning, either of rest in a place in which the action occurs, or the direction toward a place. Its function is that of introducing the adverbial modification of the main clause or an



apposition to an adverbial modification (usually local) within the main clause.

It may introduce a verbal sentence with normal word order and, therefore, be immediately followed by the verbal form upon which the particle has no governing function:

الْعَرَبُ هُمُ الَّذِينَ حَمَلُوا لُفْتَهُمْ  
مَعَهُمْ حَيْثُ يَسْكُنُونَ

The Arabs were the ones who brought their language with them wherever they settled.  
Amin duh. I, 305, 7

أَنْ أَذْهَبَ مَعَكُمْ حَيْثُ تَذْهَبُونَ؟

to go with you where you are going?  
Manf. sha'. 74, 17

وَجَدَ نَفْسَهُ حَيْثُ بَدَأَ فِي حَيْرَةٍ  
وَقَلْبِي

He found himself where he had started, confused and worried.  
Mah. qah. 158, 14

هَذَا الْمَكَانُ حَيْثُ كُنَّا  
تَتَلَقَّيَانِ

this place where you used to meet.  
Hak. ahl. 129, 11

فِي الْفَنْدَقِ الْكَبِيرِ حَيْثُ كُنْتُ  
أُنْزِلُ وَحَيْثُ أَكْتُبُ الْآنَ هَذِهِ  
الْصَّفَحَاتِ

in the Grand Hotel, where I used to stay and where I am now writing these pages. Din (Zy.) 3, 22

حَيْثُ may also introduce a nominal sentence usually consisting of only a substantive functioning as the subject for which حَيْثُ is the adverbial predicate (see Vol. I, § 7):

وَسَيَسَافِرُ إِلَى الْقَاهِرَةِ حَيْثُ الْأَزْهَرُ

and he would go to Cairo, where al-Azhar is located.  
Hus. ayy. I, 64, 10

فَنَامَ حَيْثُ هُوَ

and he slept where he was.  
Hus. ayy. I, 90, 7

فِي الْأَعْمَاقِ حَيْثُ الدَّرُّ  
— الْكَبِيرُ —

In the depths where the numerous pearls are....  
Gibr. II, 107, 3

تَتَابَعَتْ هِجْرَةُ الْمُسْلِمِينَ إِلَى  
يَثْرِبَ وَمَحَمَّدٌ مَقِيمٌ حَيْثُ هُوَ

The exodus of the Muslims to Yathrib continued uninterrupted while Mohammed remained where he was.  
Hai. sir. 208, 10

The indefinite meaning of the adverb may be determined by a prepositional phrase with مِنْ:

أَسَاسُ حَيَاةِ الْبَادِيَةِ حَيْثُ وَجَدَتْ  
مِنْ بَقَاعِ الْأَرْضِ إِنَّمَا هِيَ الْقَبِيلَةُ

The basis of Badouin life, in the parts of the earth where it is found, is the tribe. Hai. sir. 79, 1

It may also be applied to temporal circumstances without any change in its construction:

أَتُرِيدُ أَنْ أَقُولَ لَا حَيْثُ يَجِبُ  
أَنْ أَقُولَ نَعَمْ؟

Do you want me to say "No" when I should say "Yes"? Nu'. liq. 19, 16

(سَاعَةُ الظَّهِيرَةِ) حَيْثُ الْفَلَّاحُونَ  
فِي دُورِهِمْ يَسْتَرِيحُونَ

(Noon hour) when the peasants were resting in their houses.  
Hak. (Zy.) 11, 1

and also to logical relationships expressing origin or cause (cf. the English "from here," "hence"). In Arabic, however, since the adverbial clause follows the main clause, the meaning is "since":

تَرَكَ لِقَدَمَيْهِ مَقُودَهُ حَيْثُ لَا دَارَ  
لَهُ وَلَا غَايَةَ

He let his feet lead him, since he had no home or aim. Mah. zuq. 18, 10

(For more cases of logical relationships, see Vol. III, p.

The indefinite meaning of حَيْثُ may be understood as being of general validity: "wherever," "whenever." In these instances, حَيْثُ may be followed by a verb in the perfect tense without preterital meaning:

السَّعِيدُ مَنْ سَعِدَ حَيْثُ كَانَ

Happy is he who is happy wherever he is.  
Nu'. kan. 14, 11

With this meaning, the adverbial clause may precede the subordinate:

حَيْثُ الْحَيَاةُ هُنَاكَ الرَّجَاءُ Where there is life there is hope.  
Nu'. liq. 31,12

This general indefinite meaning of حَيْثُ may be emphasized by adding مَا :

الْعَدَاوَةُ الشَّخْصِيَّةُ الَّتِي تَلْبِسُهَا حَيْثُمَا دَبَّ الضَّعْفُ الْخَلْقِيُّ أَلْدَهْنَى إِلَى النَّفُوسِ — The peculiar antagonism which one can perceive whenever moral and intellectual impotence invade the soul....  
Hai. sir. 69,10

(For more information on this use of مَا, see Vol. III, p. 353ff.)

حَيْثُ, with the subordinate clause it introduces, is frequently governed by a preposition that modifies or determines the meaning of the adverb:

إِلَى أَيْنَ؟ إِلَى حَيْثُ لَا حَدُودَ "Where? Where there are no boundaries."  
Hak. sheh. 79,9

سَتَذْهَبُ طَبْعًا بَعْدَ ذَلِكَ إِلَى حَيْثُ تَرَاهَا and, of course, you will go afterward where you can see her.  
Hak. ahl. 26,13

إِنْعَدَرَتْ تِلْكَ الشَّمْسُ الْمَشْرِقَةُ إِلَى مَقَرِّهَا مِنْ حَيْثُ لَا رَجْعَةَ لَهَا أَمْ أَتْرُكُهُ وَشَأْنَهُ وَأَعُودُ مِنْ حَيْثُ أَتَيْتُ؟ This radiant sun set forever. Manf. sha'. 246,13  
Or should I leave him alone and return the same way I had come?  
Nu'. liq. 69,7

ثُمَّ رَأَتْ عَلَى خُوانٍ قَرِيبٍ مِنَ السَّرِيرِ مِفْتَاحَ الْبَابِ بِحَيْثُ تَرَكْتَهُ بِالْأَمْسِ Then she saw the door key on a table near the bed where she had put it the day before.  
Mah. zuq. 270,6

وَمَضَوْا بِهَا إِلَى حَيْثُ لَا تَعُودُ and they brought her from whence there is no return.  
Hus. ayy. I,125,7

حَيْثُ, بِ or مِنْ, may become independent of the main clause preceding and be used in forming new adverbial compounds to express a logical relationship.

حَيْثُ is usually followed by a noun in the nominative case, originally the subject of a nominal sentence (see Vol. III, p. 280), and has the meaning of "as to," "from the point of view of," "because of":

شُعْرَاءُ الْجَاهِلِيَّةِ مِنْ حَيْثُ أَغْرَاضِهِمْ pre-Islamic poets from the point of view of their objectives.  
Djir. tar. I,101,18

أَنَّ التَّفَاصِيلَ الَّتِي — تَكْفِي لِإِظْهَارِ خَطَلِ هَذِهِ الْمُدَّعِيَّاتِ مِنْ حَيْثُ الْأَسَاسِ The details which..., are sufficient to show the basic fallacy of these pretensions.  
Sat. (Br.II) 79,20

هُوَ مِنْ حَيْثُ الْقُدْرَةِ الْبَدَنِيَّةِ يَكَادُ يَكُونُ وَرَيْثَ وَالِدِهِ He was almost his father's equal in physical strength.  
Nu'. (Zy.) 33,19

It may also introduce a noun clause preceded by أَنَّ and has the same meaning:

(الْحَرَكَةُ الْوُجُودِيَّةُ) وَهِيَ سِيَاسِيَّةٌ مِنْ حَيْثُ أَنَّهَا تُخَاصِمُ الْمَذْهَبَ الْإِسْتِرَاقِي الْمَارْكْسِي. وَهِيَ دِينِيَّةٌ مِنْ حَيْثُ أَنَّهَا تُلْغِي الْغَيْبِيَّاتِ الَّتِي يَرْكَزُ عَلَيْهَا الدِّينُ — ثُمَّ هِيَ فِلْسُفِيَّةٌ — مِنْ حَيْثُ أَنَّهَا تُعَالِجُ جَمِيعَ الْمَشْكِلاتِ الَّتِي تُعَالِجُهَا الْفَلَسُفَةُ (The Existentialist movement) is political insofar as it contradicts the Marxist Socialist ideology... it is religious, for it abolishes the secrets on which religion is based... it is philosophical..., for it is concerned with all the problems that concern philosophy.  
Musa adab. 107,15ff.

مَعَ أَنَّهَا فِي صَمِيمِ الْأَدَبِ مِنْ حَيْثُ أَنَّ الْأَدَبَ هُوَ الْحَيَاةُ however, they are in Literature, for Literature is Life. Musa adab. 179,3

بَحَيْثٌ is usually followed by a verbal sentence and means "inasmuch as," "in such a manner that," "so that":

أَنَّ هَذَا الْعَرْضَ ضَعِيلٌ بَحَيْثُ  
يَسْتَطِيعُ الشَّابُّ النَّشِيطُ أَنْ —

that the width was [so] small that the spirited youngsters could....  
Hus. ayy. I, 12, 3

وَتَوَجَّ كُلُّ هَذِهِ التَّدَابِيرِ بِالسَّيْطَرَةِ  
عَلَى الْبَعَثَاتِ لِدِرَاسَةٍ فِي الزَّرَاعَةِ  
بَحَيْثُ لَا تَبْعَثُ الْحُكُومَةُ أَحَدًا  
لِهَذَا الدِّرَاسَةِ دُونَ إِذْنِهِ  
وَمَوَافَقَتِهِ

He topped all these measures by gaining control over student exchange in agricultural studies, so that the government would not send anyone [abroad] for such study without his permission and consent.  
Ayy. (Br.) 31, 6

بَحَيْثُ لَا تَتَمَكَّنُ مِنَ الْمَشْيِ

so that she is not able to walk.  
Q. Amin (Zy.) 5, 29

#### § 253 إِنَّ

A إِنَّ is a demonstrative adverb with a temporal meaning. Its function is that of connecting two statements in which the first expresses the temporal sphere of the second.

In this function, إِنَّ does not have a subordinating value; on the contrary, it precedes the statement that can logically be considered as the main one, in which the particle reassumes a temporal circumstance that has already been mentioned: "at that moment," "at that time," "then," etc.

The preceding statement is frequently introduced by إِنْ , and when it presents an action or situation expressing duration, إِنَّ may emphasize the occurrence following as being unexpected.

إِنَّ introduces a verbal sentence, usually with the verb in the perfect tense:

إِنِّي فِي بَعْضِ الطَّرِيقِ إِذْ ضَرَبْتُ  
يَدِي عَلَى مَكَانٍ جَيِّسٍ فَلَمْ أَحَسَّ  
مَحْفَظَةَ نَقُودِي

I was already on my way, then I touched my pocket with my hand and I could not feel my wallet.  
Din (Zy.) 3, 22

إِنَّهُ لَكَذَلِكَ إِذْ لَحَّ رَجُلًا مَقْبِلًا  
عَلَى الْبَعْدِ

Such was the situation when, suddenly, he saw a man approaching in the distance.  
Manf. sha'. 28, 8

إِنَّا لَنَتَحَدَّثُ إِذْ رَأَيْنَا مِنَ النَّافِذَةِ  
مَنْظَرًا يَأْخُذُ بِالْأَبْصَارِ

We were talking when we saw a spectacle that attracted our attention.  
Hai. (Zy.) 14, 10

إِنِّهَا لَفِي صَجَعَتِهَا إِذْ مَرَّ بِهَا  
صَقْوَانٌ —

She was reclining when Safwan...went by.  
Hai. sir. 356, 14

إِنَّهُمْ بِالْجِعْلَانَةِ إِذْ جَاءَ وَفْدٌ  
مِنْ هِوَزَانَ

They were in al-Jirana when a faction from Hiwazan arrived.  
Hai. sir. 436, 15

إِنَّهُ لَكَذَلِكَ إِذْ فُتِحَ الْبَابُ فَجَاءَ

And so he was when, suddenly, the door flew open.  
Manf. sha'. 81, 12

(On the use of إِذَا , see Vol. III, p. 294f.)

Since إِنَّ , with this function and meaning, does not imply any subordination of parts, it may be used to introduce the main clause after temporal expressions:

وَبَيْنَمَا هُوَ فِي جَلْسَتِهِ مُسْتَوَسِّلٌ  
فِي تَفْكِيرِهِ إِذْ أَحَسَّ شَخْصًا  
يَقْتَرِبُ مِنْهُ

While he was thus sitting, lost in his thoughts, he suddenly noticed someone approaching him.  
Tai. (Br.) 126, 26

أَذْكُرُ يَوْمَ كُنْتُ أَتَشَى بِأَبْنَتِي  
الصَّغِيرَةِ فِي الْبُولْغَارِ إِذْ مَرَّ  
بِائِغٍ بِالْوَنَاتِ —

I remember once when I was walking with my young daughter in Bulgaria and a vender of balloons... suddenly went by.  
S. Din (Br.) 64, 17

مَهِينًا النَّاسَ فِي ذَلِكَ إِذْ نَبَعَ  
سُقْرَاطُ الْحَكِيمِ

and while people were thus engaged, then Socrates the Wise appeared.  
Djir. tar. II, 26, 17

B *إِذْ* frequently loses its attachment to a preceding temporal circumstance and refers exclusively to a following one, for which it assumes the function of a subordinate temporal particle: "as," "when," "at the moment when." With this meaning and function, *إِذْ* is still followed by a verbal sentence the action of which is usually understood as already having taken place; the verb will thus be in the perfect tense:

جَنَّاها بِاتِّعَابِهِ إِذْ كَانَ خَادِمًا  
لِلدَّيْرِ

He had garnered it with his labor when he served the monastery.  
Gibr. I, 137, 18

كُلُّ ذَلِكَ لِأَنَّ غِشَاوَهُ قَدْ أُسْدِلَتْ  
عَلَى بَصَرِهِ إِذْ أُسْدِلَ السِّتَارُ  
عَلَى حَيَاةِ ابْنَتِهِ

All this, because a curtain was drawn between him and life at the very moment a curtain was drawn over his daughter's life. Nu'. liq. 28, 3

قَدْ آتَخَذْتَهُ لِي مَثَابَةً مِنْذُ خَمْسَةِ  
أَعْوَامٍ إِذْ وَرِثْتُهُ عَنْ عَمِّي

I have taken it as my place ever since five years ago, when I inherited it from my uncle.  
Tai. (Br.) 132, 1

الآنَ فَهَيْتَ مَا رَمَيْتَ إِذْ قُلْتَ  
فِي شِعْرِكَ —

Now I understand what you were referring to when you said in your verse....  
Jabr. (Br.) 73, 1

كَانَ ذَلِكَ مِنْذُ خَمْسَةِ أَعْوَامٍ إِذْ  
بَلَغْتَ الثَّلَاثِينَ

All this happened five years ago, when I turned thirty. Hak. ahl. 20, 12

With this meaning, *إِذْ*, and the subordinate clause which the particle introduces, are not bound to taking the second position in the construction:

لَكِنَّهُمْ إِذْ بَلَغُوهَا كَانَتْ قَافِلَةٌ  
أَبَى سُفْيَانٌ قَدْ مَرَّتْ بِهَا

But when they arrived, Abu Sufyan's caravan had already gone by.  
Hai. sir. 255, 18

إِذْ جَلَسَ وَضَعَ الْكَنْجَةَ عَلَى  
رُكْبَتَيْهِ

As he sat down, he put the violin across his knees. Nu'. liq. 8, 6

إِذِ الْتَقَتْ عَيْنَاهُ بِعَيْنَيْهَا تَنَهَّدَ  
تَنَهِيدَةً مُعْرِقَةً

and when his eyes met hers, he sighed deeply.  
Gibr. I, 176, 5

It may introduce a verb in the imperfect indicative to express an action in the present or future:

سَتَلْقَى بِنَفْسِهَا فِي أَحْضَانِي  
إِذْ تَرَانِي

She will throw herself into my arms the moment she sees me. Hak. ahl. 142, 5

إِنَّهَا سَتَدْهَشُ إِذْ تُبْصِرُ عَرْشَهَا

She will be amazed when she sees her throne.  
Hak. sul. 74, 2

إِنَّكَ تَبَالِغُ إِذْ تَعَسَّبَ لِهَؤُلَاءِ  
الْجَهْلَاءِ ذَوْقًا

You are exaggerating when you concede taste to those ignoramuses.  
Hak. (Zy.) 11, 15

إِنَّكَ لَسْتَ رَجُلًا لَطِيفًا وَلَا  
ظَرِيفًا إِذْ تُسَيِّ سَجْنًا وَجُودَكَ إِلَى  
جَانِبِ امْرَأَةٍ جَمِيلَةٍ

You are not polite when you call your being close to a beautiful woman, prison.  
Hak. sul. 45, 5

Hence, it may have a conditional meaning, still retaining the same construction:

وَقَدْ لَبِثْتَ بَعْدَ ذَهَابِنَا تَرْقُبُ  
عَوْدَتَنَا وَتَقُولُ لِدَقِيَانُوسٍ إِذْ يَسْأَلُ  
عَنِ ابْنَتِهِ —

and you remained after our departure to await our return and to tell Dacianus, if he asked for his daughter....  
Hak. ahl. 32, 5

C The temporal relationship stated or introduced by *إِنْ* frequently fades to the point that the particle can be used to express a logical relationship instead.



It is then called *حَرْفُ التَّعْلِيلِ*, "particle of motivation," by Arab grammarians. The relationship it introduces is not a causative but an explicative one: it states the reason or motives for a preceding statement. However, at times this may be almost identical with a causative interpretation.

In this function, *إِنْ* introduces a subordinate clause usually following the main clause. The subordinate clause may be

a) a verbal sentence with the verb in the perfect or imperfect tense:

أَسْرَعْتُ فِي تَوْدِيْعِهِ إِذْ بَدَأْتُ  
أَشْعُرُ بِشَيْءٍ دَوَّارٍ فِي رَأْسِي

I hurried to say good-bye,  
for I began to feel a  
heaviness in my head.  
Nu'. liq. 96,14

وَلَكِنْ جَاءَتْ نَجْدَةُ السَّمَاءِ إِذْ  
دَخَلَ فِي تِلْكَ اللَّحْظَةِ رَجُلٌ —

But Heaven's help arrived,  
for, at that moment, a  
man came in....  
Mah. zuq. 8,14

قَدْ آتَقَلَبَتِ الْآيَةُ إِذْ لَا نَكَادُ  
نَجِدُ —

The situation was reversed,  
for we hardly find....  
Far. (Br.II) 143,14

صَرَفْتُهُ أَنَا إِذْ لَمْ يَكُنْ مَعِيَ شَيْءٌ  
ذَلِكَ الْبَالُونِ

I sent him away, for I  
did not have the price  
of the balloon.  
S. Din (Br.) 64,18

أَنَّهُ سَرَقَ مِنِّي كَمِيَّةً مِنَ النَّقُودِ إِذْ  
لَا يَصِحُّ اتِّهَامُهُ بِالسِّحْرِ

[claiming] that he had  
stolen a sum of money from  
me, since he could not ac-  
cuse him of witchcraft.  
Nu'. liq. 34,6

إِذْ قَدْ يَكُونُ الرَّجُلُ شَاعِرًا وَلَا  
يُحْسِنُ النَّظْمَ

since a man might some-  
times be a poet but still  
not versify well.  
Djir. tar. I,59,12

b) a nominal or inverted verbal sentence:

إِذْ نَحْنُ نَطْلُبُ مِنَ الْآرِيْبِ —

for we request of the  
writer....  
Musa adab. 5,3

لَا يَقَالُ إِنَّ حَالَ الرَّجُلِ فِي ذَلِكَ  
كَحَالِ الرَّأَةِ إِذْ هُوَ أَيْضًا لَا يَعْلَمُ  
مِنْ أَحْوَالِ خَطِيْبَتِهِ شَيْئًا —

It cannot be said that  
man's position in this  
is like woman's, since  
he, as well, knows nothing  
about his bride....  
Q. Amin (Zy.) 5,23

لَيْسَ الْأَدَبُ مَعَ ذَلِكَ شَيْئًا خَالِدًا  
إِذْ هُوَ يَتَغَيَّرُ بِتَغْيِيرِ الظُّرُوفِ  
وَحَاجَاتِ الشُّعُوبِ

Nevertheless, Literature  
is not something eternal,  
since it changes with the  
needs of the peoples.  
Musa adab. 11,3

وَلَكِنَّ الرَّقَصَ الْأُورَبِيَّ لَيْسَ كَذَلِكَ  
إِذْ هُوَ فَنٌّ جَمِيلٌ

But European dancing is  
not like that, for it is  
a fine art.  
Musa adab. 85,15

c) a noun in the accusative preceded by "لَا" of general denial" (see Vol. II, § 108):

افْرَحُوا إِذْ لَا خَوْفَ عَلَيْكُمْ وَلَا  
أَنْتُمْ تَحْزَنُونَ

Rejoice, for you have  
nothing to fear or be  
sad about.  
Gibr. II,117,5

إِذْ لَا بُدَّ أَنْ يَغَعَ فِي الشَّدَوْدِ

for he will necessarily  
become eccentric.  
Musa adab. 83,17

d) and also an interrogative sentence introduced by an interrogative particle:

إِنَّا لَا نَسْتَطِيعُ أَنْ نَسَبِيَّ أَشْعَارَهُ  
فَنَّا جَمِيلًا إِذْ كَيْفَ يَكُونُ الْإِلَاطُ  
جَمِيلًا؟

We cannot call his verses  
fine art, for how can  
sodomy be beautiful?  
Musa adab. 9,5

With the same meaning and function, *إِنْ* may also precede a complete clause; the main clause, however, may or may not precede the subordinate:

إِنْ بَعْدَ أَنْ غَرَجْنَا مِنْ مِيَاهِ  
الْمَنَامَةِ مَسَاءً سَكَنَتِ الرِّيحُ

For after we left al-  
Manama's waters in the  
afternoon, the wind  
subsided.  
Raih. mul. 33,11

إِنْ لَا يُمْكِنُ لِأَيِّ عَاقِلٍ أَنْ يَتَصَوَّرَ  
حُصُولَ اتِّحَادِ بَيْنِ الْقَاهِرَةِ  
وَبَغْدَادَ وَطَهْرَانَ وَكَابُلَ وَحَيْدَرَأَبَادَ  
— دُونَ أَنْ يَحْصُلَ اتِّحَادُ بَيْنِ  
الْقَاهِرَةِ وَبَغْدَادَ وَبِدَشَقَ —

For no intelligent person  
can imagine the realization  
of unity between Cairo,  
Bagdad, Teheran, Kabul,  
Hayderabad...without uni-  
fication between Cairo,  
Bagdad, Damascus....  
Sat. (Br. II) 76,1

إِنْ مَا الْفَائِدَةُ لِإِثْلٍ مِنْ رِحْلَةٍ  
عَرَبِيَّةٍ إِذَا كُنْتَ لَا أَسْلَمَ فِيهَا  
لَا خَيْرَ عَنْهَا — ؟

For what use was there  
for anyone like me to  
undertake an Arabian  
pilgrimage if I would  
not escape to tell about  
it...? Raih. mul. 24,16

إِنْ لَوْ أَنَّ الْأَدَبَ كَانَ فِي خِدْمَةِ  
الْمَجْتَمَعِ يَعْالِجُ مُشْكَلاتِهِ — لَمَا  
وَقَعْنَا فِي هَذِهِ الْكَارِثَةِ الَّتِي  
نَتَخَبَّطُ فِيهَا هَذِهِ الْأَيَّامَ

For if literature had been  
at the service of society  
in order to deal with its  
problems..., we would not  
have incurred this disaster  
in which we are lost today.  
Musa adab. 14,8

And, again, with the same meaning, *إِنْ* may also  
introduce a noun clause preceded by *أَنْ* or *أَنَّ* :

إِنْ أَنَّ السَّفَرَ فِي تِلْكَ الْأَيَّامِ حَتَّى  
إِلَى الْعِرَاقِ كَانَ مُحْظَرًا عَلَى غَيْرِ  
الْإِتِّكِلِيزِ

since in those days tra-  
vel even to Iraq was pro-  
hibited to the non-British.  
Raih. mul. 15,21

إِنْ أَنَّ مَنْ لَا يَعْرِفُ كَيْفَ يَسْتَعِطِفُ  
أَرْضَهُ لَا يَعْرِفُ كَيْفَ يَسْتَعِطِفُ  
سَوَاهَا

Then he who does not know  
how to win his own land  
will not know how to win  
any other.  
Nu'. kan. 13,8

إِنِّي آسَفُ أَنْ لَيْسَ فِي مَقْدَرِي  
أَنْ — إِذْ أَنْتَ لَمْ تَأْتِنِي  
بِالْبَرْهَانِ الْقَاطِعِ  
إِنْ أَنَّ رُكْبَتَهُ عَلَتْ رُكْبَتِي بِنَعْوِ  
قَبْرَاطٍ

I am sorry not to be able  
to confirm..., since you  
did not bring proof posi-  
tive. S. Din (Br.) 62,8  
for his knee was about  
one inch higher than mine.  
S. Din (Br.) 63,14

## § 254 إِذَا

A *إِذَا* is also an adverbial demonstrative particle  
and, as such, is always used to present a statement at  
a definite moment during a given action. As a result  
of this meaning and its demonstrative function, *إِذَا*  
must always follow another statement containing a  
temporal idea to which the particle refers.

With this function, *إِذَا* does not have a subor-  
dinating effect but is usually, although not neces-  
sarily, coordinated to the preceding sentence by the  
conjunction *وَ* and also, albeit less commonly, by *فَ* or *ثُمَّ*.

Arab grammarians call this construction "*إِذَا* of  
surprise," or *إِذَا* *الْمُفَاجِئَةِ*, "*إِذَا* for the unexpected."  
The "surprise," however, can be understood in different  
ways and is not, in fact, essential to the construction  
(see below).

The particle must —with very few exceptions— be  
followed by a noun which is usually expanded, if gram-  
matically defined, into a complete nominal or verbal  
sentence with inverted word order.

This restriction in the construction, as well as  
the fact that the verbal sentence usually takes the  
verb in the imperfect or the perfect preceded by *قَدْ* —  
and is thus a resultative perfect (see Vol. I, § 18)—  
leads us to think that originally the noun alone with  
the particle was the nominal sentence, to which new  
elements, nominal or verbal, were added.

Therefore, the translation of, e.g., the following  
should not be: "Lo, he was sitting," but rather,  
"Lo [there] he was, sitting."

نَظَرْتُ إِلَيْهِ فَإِذَا هُوَ فِي مَجْلِسِهِ  
كَأَنَّهُ غَرَابٌ أَسْوَدٌ

I looked at him, and there  
he was, sitting in his  
place like a black crow.  
Raf. wah. I, 115,8

The extensive use that Arabic makes of this con-  
struction forces us to present this translation as  
basic but one which may or may not actually apply, as  
such, to all cases.

This interpretation also explains the use of the  
construction with a hypothetical meaning (see below,  
e.g., under *إِذَا* *بِ*).

B *إِذَا* may introduce a nominal statement which  
has as subject a noun that has already been mentioned,

and thus the statement is grammatically defined. The element of "surprise" in this case is caused by the new circumstances introduced into the sentence:

دَنَا الْقَادِمُ فَإِذَا هُوَ شَيْخٌ كَهْلٌ

The one approaching drew nearer, and it turned out to be an old man. Maz. (Zy.) 10,20

دَخَلْنَا فَإِذَا نَحْنُ فِي بَيْتٍ فِيهِ غُرَّتَانِ

We entered and found ourselves in a house with two rooms. Raih. mul. 211,16

رَأَيْتُ كُلَّ الْأَعْمَالِ الَّتِي عُمِلَتْ تَحْتَ الشَّمْسِ فَإِذَا الْكُلُّ بَاطِلٌ

I contemplated what was done under the sun, and lo, all was vanity. Gibr. II,153,3

أَقْلَبَ الصَّفَحَاتِ وَإِذَا هِيَ بَيْضَاءُ خَالِيَةٌ

I turn the pages, and lo, they are white and empty. Jabr. (Br.) 75,14

نَظَرْتُ فَإِذَا السَّاعَةُ هِيَ الْحَادِيَةُ عَشْرَةٌ وَالنِّصْفُ

I looked [at the hour] and it was eleven-thirty. Din (Zy.) 3,41

فَإِذَا هُوَ أَحَدُ إِخْوَانِهِمِ السُّورِيِّينَ

and it turned out to be one of their Syrian friends. Idr. (Br.) 79,9

التَفَتَا إِلَى مَصْدَرِ الصَّوْتِ — فَإِذَا هُمَا فَتَاتَانِ تَتَحَيَّانِ زَاوِيَةً مِنَ الْمَقْهَى

They looked toward the direction from which the voice came...and it turned out to be two girls, sitting apart in a corner of the coffee house. Idr. (Br.) 79,13

وَإِذَا هِيَ فِي جَزَعٍ وَهَلَعٍ يَنْطِقُ لِسَانُهَا بِالْفَاطِ لَا صَلَاةَ بَيْنَهَا

And there she was, anxious and afraid, speaking incoherently. Hus. ayy. I,124,8

Note in the following that the element of "surprise" requires a complete nominal sentence:

ثُمَّ رَاحَتْ أَيَّامٌ وَجَاءَتْ أَيَّامٌ وَإِذَا لِي وَلَدٌ

Days and more days have passed, and now I, myself, have a child. Amin (Br.) 88,9

or it may introduce a verbal statement, with the word order always inverted and thus preceded by the subject, which is also grammatically defined. The verb frequently is in the imperfect tense:

أَقْبَلَ يَوْمَ الْخَمِيسِ فَإِذَا الصَّبِيُّ يَرَى نَفْسَهُ يَتَأَهَّبُ لِلسَّفَرِ

Thursday arrived, and [lo,] the boy saw himself actually getting ready for the journey. Hus. ayy. I,138,13

وَكَانَ يَوْمَ الْجُمُعَةِ وَإِذَا الصَّبِيُّ يَرَى نَفْسَهُ فِي الْأَزْهَرِ لِلصَّلَاةِ وَإِذَا هُوَ يَسْمَعُ الْخَطِيبَ شَيْخًا ضَخْمَ الصَّوْتِ عَلَيْهِ —

Friday arrived, and [lo,] the boy saw himself in al-Azhar for the prayer and, there, he heard the preacher, an old man with a powerful and high voice.... Hus. ayy. I,141,1

وَقَفْتُ أَرَى الطِّفْلَيْنِ رُؤْيَا فِكْرٍ وَرُؤْيَا شِعْرِ مَعًا فَإِذَا الْفِكْرُ وَالشَّعْرُ يَمْتَدَانِ بَيْنِي وَبَيْنَ أَحْلَامِهِمَا

I stood [there] looking at the two children with a vision of meditation and poetry and, suddenly, meditation and poetry linked me with their dreams. Raf. wah. I,89,4

The verb may also be in the perfect tense usually preceded by the particle *قَدْ* and thus with a resultative meaning:

ذَهَبَ يَلْتَمِسُهَا فَإِذَا هِيَ قَدْ سُرِقَتْ

He went to look for them and, behold, they had been stolen. Hus. ayy. I,56,10

وَإِذَا الشَّبَّانُ وَالصِّبْيَانُ قَدْ فَرَعُوا إِلَى أُمَّهَاتِهِمْ

and, suddenly, the boys and youngsters were seeking refuge with their mother. Hus. ayy. 124,7

ثُمَّ رَأَى أَنَّهُ قَدْ أَفَاقَ مِنَ الْإِعْمَاءِ  
فَإِذَا هُوَ قَدْ اسْتَيْقَظَ مِنْ نَوْمِهِ  
عَلَى فِرَاشِهِ الْوَشِيرِ

Then he thought he had regained consciousness, but, all of a sudden, he awakened from sleep on his comfortable bed.  
Raf. wah. I, 100, 8

وَإِذَا الْجَارَاتُ وَالْجِيرَانُ قَدْ سَمِعُوا  
هَذَا الصَّيَاحَ فَأَقْبَلُوا مُسْرِعِينَ

The neighbors had heard the cry and rushed in.  
Hus. ayy. 124, 12

C إِذَا is very frequently followed by the preposition بِ, which, according to Arab grammarians, is used to emphasize the idea of surprise; hence they call it بِاءُ التَّعَجُّبِ, "ب of surprise." The preposition must follow immediately after إِذَا; therefore, it introduces the subject either of the nominal or of the verbal sentence.

The noun governed by the preposition is grammatically defined with the same meaning and construction as in the nominal statement presented above:

ظَنَنْتُ يَوْمًا أَنَّهَا نَسِيتِ الزَّوْجَ  
فَإِذَا بِالزَّوْجِ أُمُّهَا الْمَشْهُودُ

She thought once she had forgotten marriage, but no, marriage was her dearest hope.  
Mah. zuq. 26, 7

فَإِذَا بِهِ أَمَامَ كَرِيمِ الْحُلَوَانِي

And there he was, facing Karim al-Hulwani.  
'Aww. (Br.) 14, 17

or in the inverted verbal statement:

شَقَقْتُ صَدْرَهَا فَإِذَا بِى أَجْدُ  
فِيهِ جَوْهَرَةٌ

I slit its body open and, suddenly, I found in it a pearl.  
Hak. sul. 84, 9

تَطَلَّعْتُ فَإِذَا بِالْأَسْوَدِ الْبَاسِمِ زَى  
الْقَرْنَيْنِ وَالذَّيْلِ الطَّوِيلِ يَمَاشِينِي

I looked, and lo, [I saw] the Black One, smiling, with two horns and a long tail, accompanying me.  
Din (Br.) 59, 7

وَإِذَا بِهَذَا الشَّيْءِ لَا يَزَالُ حَيًّا  
فِي صَدْرِي .. يَتَحَرَّكُ ..

Lo, this "thing" is still living in my mind... moving....  
Qud. (Br.) 51, 26

فَإِذَا بِهِ يَقَعُ فِي حَفْرَةٍ حَفَرَهَا أَبُو  
عَامِرٍ لِيَقَعَنَّ فِيهَا الْمُسْلِمُونَ

He suddenly fell in a pit, which Abu Amir had excavated so that the Muslims would fall into it. Hai. sir. 299, 12

With the preposition بِ governing the noun subject, this is frequently undefined grammatically, and the element of "surprise" will actually begin with the presentation of the noun itself.

The undefined noun may only be followed by a circumstantial modification:

a) nominal, i.e., an adverb or a prepositional phrase; a noun should be considered as an apposition and will thus agree in case with it:

الْتَفَتْتُ فَإِذَا بِغَتَاةٍ وَاقِفَةٍ عَلَى  
مَقَرَّةٍ مِنِّي

I turned, and there was a maiden standing near me. Gibr. II, 135, 6

الْتَفَتْتُ وَإِذَا بِرَجُلٍ جَالِسٍ بِقُرْبِي  
عَلَى الْمَقْعَدِ

I turned around, and there I saw a man sitting on the bench near me. Gibr. III, 80, 6

وَبَعْدَ هَنِيئَةٍ الْتَفَتْتُ فَإِذَا بِثَلَاثَةِ  
أَشْبَاحٍ جَالِسِينَ عَلَى صَخَرٍ قَرِيبٍ

A short while later I turned around, and there I saw three figures sitting on a rock near by. Gibr. III, 71, 10

فَإِذَا بِرَجُلٍ عَارِي الْجِسْمِ

and there was a naked man. Gibr. III, 115, 12

وَإِذَا بِرَجُلٍ مَمْتَطٍ رُكُومَةً مَطْهَمَةً —

Suddenly, a man appeared, mounted on an excellent camel....  
Tai. (Br.) 125, 25

Note the following (see also Vol. II, § 126):

وَإِذَا بِى كَأَنِّي أَنْقَلَبْتُ إِنْسَانًا آخَرَ

I suddenly felt as if I had become a different man. Hak. ahl. 21, 2



b) or verbal, with the verb in the imperfect or resultative perfect:

وَإِذَا بِأَرْبَعَةِ غُلَمٍ حَفَاةٍ نَصْفِ عَوَاةٍ  
مُبْعَثَرِي الشَّعْرِ بَارِزِي الصُّدُورِ مِنْ  
شُقُوقٍ قَصَانِهِمِ الْمَهْلِكَةِ يَهْجُمُونَ  
عَلَيْهِ

and there four youths,  
barefooted, half naked,  
with their hair in dis-  
order, with their chests  
showing through the tears  
of their shabby shirts,  
assailed him.

'Aww. (Br.) 16,20

وَأَنَا كَذَلِكَ إِذَا بِسَيَّارَةٍ فَخْمَةٍ  
تَقِفُ بِالقَرَبِ مِنْ بَيْتِي

Thus I was, when suddenly  
an elegant car stopped  
near my house.

Nu'. liq. 22,10

وَإِذَا بِرَجُلٍ يَصِيحُ بِهِمْ مَهْدِدًا

Suddenly a man appeared,  
shouting threats at them.

'Aww. (Br.) 14,16

At times, the preposition may also introduce a noun anacoluthon (see Vol. II, § 180):

نَقَلْتُ نَظْرِي إِلَى وَجْهِ بَهَاءٍ وَإِذَا  
بِهِ تَصَفُّوْ عَلَيْهِ سَحَابَةٌ كَالَّتِي عَلَى  
وَجْهِ لِيُونَارْدُو

I glanced at Baha's face  
and was amazed to see  
the same aura [of light]  
over it as over Leonardo's.

Nu'. liq. 108,3

The noun introduced by the expression *إِذَا بَ* is frequently separated from the rest of the sentence by a parenthetical construction:

وَأَنَا كَذَلِكَ وَإِذَا بِشَيْءٍ كَأَنَّهُ  
الْحَجَرُ يَنْقُصُ مِنْ عَلًى

So I was when suddenly  
something like a stone  
fell down from above.

Nu'. liq. 54,1

وَإِذَا بِي وَعَيْنَايَ عَلَيَّانِ بِلِيُونَارْدُو  
وَكُنْجَتِي وَأَصَابِعِي أَحْسَ عُنُقِ بَهَاءٍ  
يَلْتَوِي كَعُنُقِ زَهْرَةٍ تَذْوِي

As my eyes were glued on  
Leonardo's violin and  
fingers, I suddenly felt  
Baha's head droop as the  
stalk of a flower wilts.

Nu'. liq. 30,11

Since *إِذَا (بَ)* does not imply subordination of parts, it may be used after a temporal clause to in-

dicate that the action or situation introduced by the main clause is unexpected:

فِيمَا هُوَ فِي هَدَاةٍ نَوْمِهِ إِذَا بِهِ  
أَهْتَزَّ وَثَقَلَ تَنَفُّسُهُ

While he was peacefully  
sleeping, he suddenly  
began to shiver and his  
breathing became difficult.  
Hai. sir. 136,4

*إِذَا*, as a subordinate temporal particle, has completely lost its demonstrative adverbial character and thus does not necessarily follow the main event to which it refers, but frequently precedes the main clause, together with the action it introduces.

Although *إِذَا* is used in a very broad range of meanings (see Vol. III, p. 302), it has remained primarily a temporal adverbial particle with a past meaning. Hence, *إِذَا* is in this function followed by a verbal sentence with the verb most often in the past tense. This construction remains as the most common one even in the cases when *إِذَا* has a different meaning or does not directly refer to a past action. Thus its actual meaning can frequently be ascertained only through the correct understanding of the context.

*إِذَا* is usually followed by a verb in the perfect tense or the jussive after *لَمْ* as its negation.

With a preterital meaning, *إِذَا* refers to a single action in the past or to an action that is repeated continually. With a nonpreterital meaning, *إِذَا* usually still retains a connotation of past, since it refers to actions about the future occurrence of which there can be no doubt, either because the action is always repetitive as a natural or logical event, or because experience dictates our certainty of the repetition. When *إِذَا* refers to a future action, only the time is uncertain, not its actual occurrence. (However, see Vol. III, p. 302 in reference to its conditional meaning, and also compare with *إِنْ*, Vol. I p. 312ff).

When the main clause precedes the temporal subordinate clause, the temporal sphere of the action in the subordinate will be determined by the main clause.

The perfect following *إِذَا* may have

a) preterital meaning:

قَدْ ظَلَّ أَيَّامًا يَسْمَعُ هَذَا الصَّوْتَ  
إِذَا عَادَ مِنَ الْأَزْهَرِ مَصْبَحًا وَإِذَا  
عَادَ مِنْهُ مُمْسِيًا

For many days he continued  
to hear this noise when  
he returned in the evening  
from al-Azhar.  
Hus. ayy. II,3,11

كُنَّا نَتَنَفَّسُ الصَّعْدَاءِ إِذَا خَرَجَ  
وَنَصَابُ بِالرَّعْشَةِ إِذَا حَضَرَ

We used to be greatly  
relieved when he left  
and stricken with fear  
when he was present.  
Amin (Br.) 86,22

إِذَا is sometimes used to refer to single actions  
in the past:

لَقَدْ أَرَادَ اللَّهُ بِي خَيْرًا إِذَا  
أَرْسَلَكَ إِلَيَّ فِي هَذَا الْيَوْمِ

God wished me well when  
He sent you to me today.  
Manf. mag. 22,10

b) nonpreterital meaning:

أَحَبُّ شَيْءٍ إِلَيَّ نِسَاءُ الْقَرْىِ إِذَا  
خَلَوْنَ إِلَى أَنْفُسِهِنَّ أَنْ يَذْكُرْنَ  
الْأَمَنَ وَمَوْتَاهُنَّ

The thing dearest to  
peasant women when they  
are alone is for them to  
remember their sufferings  
and their dead.  
Hus. ayy. I,26,1

وَلَمْ يَكَدْ عَيَّ الْحَاجُّ عَلَيَّ يَسْتَقِرُّ  
فِي غُرْفَتِهِ تِلْكَ فِي آخِرِ الرَّبْعِ عَنْ  
شِمَالٍ إِذَا صَعَدْتَ السَّلَمَ حَتَّى —

Uncle 'Ali al-Hajj had  
hardly entered this room  
at the end of the house  
to the left when you go  
up the stairs....  
Hus. ayy. II,45,1

كَانَ مَجْلِسُهُ عَنْ شِمَالِهِ إِذَا دَخَلَ  
الْغُرْفَةَ

His seat was on his left  
when he entered the room.  
Hus. (Zy.) 25,18

The perfect after إِذَا may also refer to a single  
action in the future:

مَا عَسَى أَنْ يَفْعَلَ عَلِيٌّ إِذَا عَلِمَ  
غَدًا أَنَّ إِحْسَانَ صَارَتْ زَوْجَهُ؟

What would 'Ali do when  
he learned that Ihsan had  
become his wife?  
Mah. qah. 123,9

E When the subordinate temporal clause precedes  
the main clause, only through the general context or  
logical meaning can one ascertain the temporal sphere  
of the action in both main and subordinate clauses.  
Since إِذَا in this position usually causes a paral-  
lelism in tenses, the main clause generally also takes  
the perfect tense, with or without a preterital meaning.

a) With preterital meaning:

إِذَا غَضِبَ لَمْ يَظْهَرْ عَلَيْهِ مِنْ  
أَثَرِ الْغَضَبِ إِلَّا —

Whenever he was angry, he  
never showed any sign of  
it except....  
Hai. sir. 124,12

إِذَا جَالَ فِي الْقَرْيَةِ لَمْ يَرِ إِلَّا  
مَنْفَرِدًا

Whenever he roamed through  
the village, he was always  
seen alone.  
Tai. (Br.) 124,7

إِذَا حَانَ وَقْتُ الظَّهْرِ أَوْ  
الْعَصْرِ خَرَجَ مِنَ الْكُتَّابِ —

Whenever midday or evening  
drew near, he left the  
school to....  
Amin (Br.) 86,20

إِذَا حَدَثَ شَيْءٌ مِنْ ذَلِكَ  
أَغْلَقَ الْبَابَ

Whenever anything of this  
sort happened, [the door-  
keeper] would lock the  
gate. Amin (Zy.) 26,16

b) With nonpreterital meaning:

إِذَا اتَّصَلْتُ بِأَحَدٍ رَدَّ عَلَيَّ  
فِي جَفَافٍ

Whenever I get in touch  
with any [of them,] they  
answer me coldly.  
Qud. (Br.) 55,4

هَذِهِ الْعَيْنُونَ الْهَالِمَةُ الَّتِي إِذَا  
بَكَتْ بَكَتْ بِدُمُوعٍ لَا تُثْقَلُ لَهَا

these dreaming eyes which  
weep weightless tears when-  
ever they cry.  
Raf. wah. I,31,5

إِذَا لَمْ يَجِدْ بَعْدَ الْبَحْثِ  
أَسْمَاءَ عَرَبِيَّةً لَهَا وَضَعَ أَسْمَاءَ  
جَدِيدَةً —

Whenever he cannot find  
any Arabic names for them,  
after his research, he  
may give [them] new ones....  
Khal. (Br. II) 7,11

At times *إذا* introducing a nonpreterital perfect may also refer to a single action. In such instances, the temporal meaning of the particle *إذا* fades, remaining only the assertion of the fact:

وَإِذَا كَانَ الْمُسْلِمُونَ يَعْتَبِرُونَ مُحَمَّدًا  
رَسُولَ اللَّهِ الْأَعْظَمَ وَخَاتِمَ النَّبِيِّينَ  
فَإِنَّ الْعَرَبَ يَعْتَبِرُونَهُ بِطَلْهِمِ الْقَوِيِّ  
— وَإِذَا كَانَ الْمُسْلِمُونَ يَقْدَسُونَ  
الْقُرْآنَ الْكَرِيمَ — فَإِنَّ الْعَرَبَ  
يَعْتَبِرُونَهُ مِثَالَ الْبَلَاغَةِ الْعَرَبِيَّةِ  
الْأَعْلَى

Just as the Muslims consider Mohammed the Great Messenger of God and the last of the Prophets, so the Arabs consider him as their national hero.... And just as the Muslims consider the Precious Koran holy..., so the Arabs also consider it the ideal of Arabic eloquence. Zur. (Zy.) 17,6

F In this position, when the perfect in the clause or when the whole construction is to have a preterital meaning, *كَانَ* will precede the clause, agreeing in person with the subject of the subordinate clause in case of diversity of subjects:

لِذَلِكَ كَانَتْ إِذَا دَخَلَتْ عَلَى  
النَّبِيِّ قَامَ إِلَيْهَا وَقَبَّلَهَا وَاجْلَسَهَا  
فِي مَجْلِسِهِ

For this reason, when she went in to the Prophet, he stood up, kissed her, and let her sit down in his own place. Hai. sir. 500,21

كَانُوا إِذَا جَاءُوا بِالْهُودِجِ إِلَى  
بَابِهَا خَرَجَتْ إِلَيْهِ

When they came to her door with the litter, she went out into it. Hai. sir. 355,23

The subject of the subordinate clause may be placed following the verb *كَانَ*, thus not within the clause but preceding it:

لَقَدْ كَانَ زَيْدٌ إِذَا اخْتَلَفَ مَعَ  
زَمَلَانِهِ رَجَحَ صَوْتَ هَؤُلَاءِ

Whenever Zaid was not in agreement with the Koreish, their opinion was given priority. Hai. sir. 34,18

وَلَكِنْ لَمْ يَكُنِ الْعَرَبِيُّ الْبَدَوِيَّ  
إِذَا دَخَلَ عَلَى مُعَاوِيَةَ أَوْ عَبْدِ  
الْمَلِكِ يَشْعُرُ بِأَنَّ —

But when the Badouin Arab entered Mu'awiya or Abd al-Malik, he never felt that.... Amin duh. I, 104,15

The verb of the main clause is usually, as we have seen, in the perfect tense, but it may also be in the imperfect:

لَا تَكُنَّ إِذَا فَعَلْتُمْ تَكُونُونَ كَافِرِينَ  
بِالْعَدْلِ إِلَهِي

for in doing this, you would be denying God's justice. Gibr. I, 195,4

إِذَا فَقَدَ الرَّءْءُ صَدِيقًا عَزِيزًا  
وَالْتَفَتَ يَجِدُ الْأَصْدِقَاءَ الْكَثِيرِينَ

When a man loses a dear friend and looks around, he will find many others. Gibr. I, 109,7

إِذَا طَرَقَهُمْ غَرِيبٌ لَا يُوصِدُونَ  
أَبْوَابَهُمْ فِي وَجْهِهِ

When a stranger knocks at their door, they do not deny him entrance. Nu'. kan. 10,9

إِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ  
سَاعَةً وَلَا يَسْتَقْدِمُونَ

When their appointed time arrives, they cannot postpone or hurry it an instant. Hai. sir. 556,17

إِذَا تَقَدَّمَ مِنْهُ رَجُلٌ قَوِيَّ الْجَانِبِ  
يَطْلُبُ خِدْمَةً خَظَرَ فِيهَا عَلَى —  
يَكْلِفُ أَحَدَ مَرْؤُسِيهِ ب —

Whenever any influential person should come requesting a service involving some danger for..., he would assign to any of his subordinates.... Ayy. (Br.) 33,15

إِذَا دَخَلَ الْغُرْفَةَ يَضِي خُطْوَةً  
أَوْ خُطْوَتَيْنِ —

Whenever entering the room, he takes one or two steps.... Hus. ayy. II, 7,3

إِذَا كُنَّا لَا نَدَاوِمُ الرِّقَابَةَ لَا  
نَكُونُ عَالِمِينَ بِكُلِّ مَا يَتَعَلَّقُ  
بِشُؤُونِنَا

If we did not keep watching steadily, we would not be aware of all that concerns us. Raih. mul. 56,4

It is also possible for the main clause to be an interrogative:

وَإِذَا نَقَصَ مَاذَا يَقُولُ لَهُ؟

And if there should be something missing, what would he say?

'Aww. (Br.) 17,25

G In Arabic, as in other languages, temporal and conditional clauses are very closely related. This is especially true when a temporal circumstance is understood as being essential or necessary for the actual occurrence of the action expressed by the main clause. Hence إِذَا is also frequently found with a meaning equivalent to that of a conditional particle.

The basic conditional significance of إِذَا normally remains so closely related to its temporal one that even in its conditional use, it generally introduces only a statement of something which is known through experience and about the eventual occurrence of which there can, therefore, be no doubt. إِذَا leaves uncertain the time, not the fact, of the actual event. (Compare with إِنَّ, Vol. III, p. 312ff.)

In its conditional usage, إِذَا retains the same patterns of construction as above with the only difference being that the particle with this meaning also often introduces a verbal sentence with inverted word order; thus it is followed by the noun subject of the verb. This construction is not found with إِذَا as a temporal particle.

We very frequently find that when the main clause follows the subordinate, it is introduced by a conjunctive فَ (see Vol. III, p. 360 and p. 361ff.)

إِذَا used with a conditional meaning generally introduces conditions which are not contrary to fact

a) followed by a verbal sentence with normal word order:

— إِذَا مَاتَ فَلَا تَقُلْ إِنَّ —

If he dies, do not tell that....

Raf. wah. I,79,4

كَانَ فِي نِيَّتِي إِذَا كَانَ الْجَوَابُ  
بِإِلَاجَابِ أَنْ —

It was my intention, if the answer was in the affirmative, to....

Raih. mul. 14,18

إِذَنْ أَبَى شَيْءٌ جَعَلَ ذَلِكَ الرَّجُلَ  
تَعَسًا إِذَا لَمْ يَكُنْ هَذَا الْوَجْهَ  
الْجَمِيلَ؟

What then has caused that man his misery if not this comely face?

Gibr. I,112,9

وَلَنَأْتِيَنَّكُمْ بِجُنُودٍ لَا قِبَلَ لَكُمْ بِهَا  
إِذَا لَمْ تَأْتِ هَذِهِ الْمَلِكَةُ إِلَيَّ

We shall oppose you with an army that you can never defeat if this queen will not come to [see] me.

Hak. sul. 39,8

إِذَا نَظَرْتُ إِلَى الْخَرِيطَةِ الْيَوْمَ  
رَأَيْتَ النَّاطِقِينَ بِالْعَرَبِيَّةِ مُنْتَشِرِينَ  
فِي —

If you look now at a map, you will see the Arabic-speaking peoples spread....

Djir. tar. I,47,17

وَمَنْ يَرْضِيهَا إِذَا لَمْ يَرْضِهَا هَذَا  
الْفَتَى الْوَدِيعُ الطَّيِّبُ؟

And who could content her, if she does not like this good, gentle young man?

Mah. zuq. 56,15

b) and also followed by one with inverted word order:

وَإِذَا هُمْ لَمْ يُؤْمِنُوا بِهِ فَمَاذَا  
عَسَى أَنْ يَفْعَلَ؟

And should they not believe in him, what could he do? Hai. sir. 137,23

إِذَا نَحْنُ نَنْظُرُنَا نَظْرَةً عَامَّةً —  
وَجَدْنَا —

If we examine it comprehensively...we shall find.... Amin duh. I,104,9

مَا تَرَيْنَهُ يَفْعَلُ إِذَا هُوَ دَخَلَ  
عَلَيْنَا السَّاعَةَ؟

What do you think he would do if he should enter here at this moment?

Hak. sheh. 103,9

وَيَطُولُ بِي الْقَوْلُ إِذَا أَنَا عَوَّضْتُ  
لِمَا فِي كِتَابِ الدُّكْتُورِ هَيْكَلٍ مِنْ  
حَسَنَاتِ —

It would take too long to show in detail the merits of Dr. Haikal's book.

Hai. sir. 9,9

Hence it is frequently used as a particle to introduce expressions of formal politeness: "if you please," "if you will allow...."

اِذْهَبِي إِلَيْهَا إِذَا شِئْتَ

Go to her, if you wish.

Manf. mag. 250,8



الآن أَرَانِي فِي حَاجَةٍ إِلَى الْهَوَاءِ  
الطَّلَقِ النَّقِيِّ إِذَا أَذِنْتَ لِي فِي  
الْخُرُوجِ إِلَى الْحَقِيقَةِ لَحْظَةً

Now I think I need some fresh air, if you will allow me to go into the garden for a moment.  
Hak. sul. 46,14

إِنِّي ذَاهِبٌ أَتَجَهِّزُ لِلسَّفَرِ إِذَا  
أَذِنْتَ

I'll go to get ready for the journey, if you will allow me to.  
Hak. sul. 57,2

إِذَا may also be used to introduce hypothetical conditions and even conditions contrary to fact:

إِذَا كَانَ فَرِيقٌ مِنَ النَّاسِ يَنْقَرِضُ  
شَيْئًا فَشَيْئًا فَأَهْلُ الْمَدَنِ

If a part of humankind were to perish little by little, it would be the people of the cities.  
Sak. (Zy.) 13,31

النَّزْعَةُ الْإِنْسَانِيَّةُ هِيَ الشَّيْءُ الْخَالِدُ  
فِي الْأَدَبِ إِذَا كَانَ ثَمَّ خُلُودٌ فِي  
هَذَا الْعَالَمِ

Human attitude is the eternal in literature, if there is eternity in this world.  
Musa adab. 11,16

The relationship between the subordinate and main clauses may also be causal, consecutive, concessive, etc.

لَمْ أَفْهَمْ — إِذَا كُنْتُ غَرِيبًا عَنْ  
هَذِهِ الدِّيَارِ

I did not understand it... since I was a stranger in those places.  
Maz. (Zy.) 1,14

إِذَا جَلَبَتْ لَنَا الطَّرِيقُ فَتَى قَوِي  
السَّاعِدِينَ نَسْتَرْضِيهِ

Since the road has brought us a strong young man, we shall accept him.  
Gibr. I,179,20

إِنْ نَحْنُ عَلَى يَقِينٍ بِأَنَّهُ إِذَا  
كَانَتِ الشَّمْسُ تَشْرِقُ مِنَ الشَّرْقِ  
فَإِنَّ النُّورَ يَأْتِي إِلَيْنَا مِنَ الْغَرْبِ

for we are convinced that although the sun rises from the East, light will come to us from the West.  
Musa adab. 11,9

With this logical meaning, إِذَا may introduce a nominal sentence:

يَسْحَرُونَ الْعِيدَ فَإِذَا هُوَ يَوْمٌ  
صَغِيرٌ مِنْهُمْ جَاءَ يَدْعُوهُمْ إِلَى  
اللَّعِبِ

They enchant the feast, for it is a day as young as they, which has come to invite them to play.  
Raf. wah. I,31,18

H إِذَا may be followed by the adverbial relative particle مَا; the expression then at times has a general and indefinite meaning: "whenever." (On the nature of مَا, see Vol. III, p. 210f.):

فَإِذَا مَا بَعُثُوا وَأَرَادُوا الْخُرُوجَ  
— ضَرَبُوا ضَرْبَتَيْنِ بِالْمَعَاوِلِ

So whenever they return to life and want to come out...they will strike a few blows with the picks.  
Hak. ahl. 176,8

وَإِذَا مَا ذَهَبَ إِلَى الْكَنِيسَةِ  
عَادَ مُكْتَبًا

After each visit to the church, he returned depressed in spirit.  
Gibr. I,90,9

فَإِذَا مَا كَانَ فَوْقَ الْكُرُومِ كَسَرَ  
وَقَطَعَ وَأَكَلَ وَأَفْسَدَ

And whenever he was up on the vines, he broke, cut, ate [the fruits], and engaged in [all kinds of] mischief.  
Qal. (Zy.) 21,34

تِلْكَ الْحَيَاةُ الَّتِي إِذَا مَا تَأَمَّلْنَاهَا  
وَجَدْنَاهَا مُبْتَسِمَةً فِي الرَّبِيعِ

This life which we, when we contemplate it, find smiling during spring....  
Gibr. I,76,14

This general meaning is not necessary and, therefore, the particle may refer to a single action:

مَاذَا تَفْعَلُ يَا تَرَى إِذَا مَا دَرَتْ  
بِأَنَّ الشَّابَّ الَّذِي — يُرِيدُ أَنْ —  
وَمَاذَا يَقُولُ سَكَّانُ هَذِهِ الْقَرْيَةِ  
الْبَسِطَاءُ إِذَا مَا عَلِمُوا أَنَّ — ؟

What do you think she would do if she discovers that the young man whom..., is trying to...and what would the simple villagers say if they knew that...?  
Gibr. I,175,9

أَفَلَا يُغْلِقُونَ آذَانَهُمْ إِذَا مَا  
قُلْتُ لَهُمْ إِنَّ —

Would they not close their ears to me if I told them that...? Gibr. I,175,13

مَاذَا يَقُولُ الشَّيْخُ عَبَّاسٌ — إِذَا  
مَا سَمِعَ حِكَايَتِي؟ وَمَاذَا يَفْعَلُ  
كَاهِنُ الْقَرْيَةِ إِذَا مَا رَدُّوا عَلَى  
سَامِعِهِ تِلْكَ الْأَقْوَالِ الَّتِي سَبَبَتْ  
طَرْدِي مِنَ الدَّيْرِ؟

I إِذَا, with the clause it introduces, is frequently used — in combination with different particles — more or less structurally independent from a given main clause in order to introduce conditional or temporal modifications to other statements:

أَمَّا إِذَا انفصلَ الْإِثْنَانِ فَإِنَّ  
الْفَسَادَ يَنْشَأُ

when both are separated,  
then corruption spreads.  
Musa adab. 83,9

أَمَّا إِذَا أَحْسَسْنَا الْخَسَةَ وَالْإِنْحِطَاطَ  
فَإِنَّ الْأَغْنِيَةَ أَوْ اللَّحْنَ أَوْ الرِّقَصَ  
لَنْ يُعَدَّ أَحَدَهَا مِنَ الْفُنُونِ

but when we feel baseness  
and decadence, then songs,  
melody, and dance are not  
numbered among the arts.  
Musa adab. 9,3

خُصُوصًا إِذَا كَانَ حَالُهُ كَحَالِ  
مَحْبُوبٍ

especially if his situation  
was like Mahbuh's.  
Mah. qah. 79,8

وَإِنِّي عَصَبِي الْمَرَجَ لَا أَقْوَى عَلَى  
كَبْحِ غَضَبِي مَتَى تَارَ لَا سِيَّامًا إِذَا  
كَانَ خَصْمِي وَضِيعَ الْحَالِ —

Being high-strung, I cannot control my anger when aroused, especially when my opponent is a plebeian....  
Din (Br.) 58,21

لَنْ يَنْهَضَ الْأَدَبُ إِلَّا إِذَا كَانَ  
الْأَدَبَاءُ أَنْفُسَهُمْ نَاهِضِينَ

There will be no literary renaissance until authors become stimulated.  
Musa adab. 13,11

إِنَّا لَنْ نَسْتَطِيعَ أَنْ نَرْفَعَهُ إِلَيْنَا  
إِلَّا إِذَا نَزَلْنَا إِلَيْهِ

We shall not be able to elevate them [people] until we have descended to their level.  
Musa adab. 27,12

لَا يَصْحُو إِلَّا إِذَا نَادَاهُ زَبُونُ

He would not wake up unless Zabun called him.  
Mah. zuq. 6,10

(On the use of إِذَا حَتَّى, see Vol. III, 90f.)

## § 255 لَمَّا

لَمَّا "when," "after," introduces an action which is understood as completed at the beginning of that expressed by the main clause.

It introduces a verbal sentence with normal word order and with the verb in the past tense. The main clause, which always follows the subordinate, usually also takes the verb in the perfect tense of لَمَّ with the jussive as the negation of the perfect:

لَمَّا رَجَعْتُ إِلَيْهَا ذَهَبْتُ لِرِيشَةِ  
رَشِيدٍ

When I returned, I went to visit Rashid.  
Gibr. I, 108,15

لَمَّا رَأَوْا مُحَمَّدًا أَوَّلَ مَنْ دَخَلَ  
قَالُوا —

When they saw that Mohammed was the first to enter, they said....  
Hai. sir. 126,1

لَمَّا فَقَدْتُكَ لَمْ أَجِدْ مِنْكَ عِوَضًا  
وَلَا بَدْلًا

When I lost you, I could find neither compensation nor substitution for you.  
Manf. mag. 169,7

لَمَّا خَرَجَ إِلَى الدَّرْسِ قَالَ لَهُ  
بَعْضُ تَلَامِيذِهِ —

When he went to his lesson, some of the pupils asked him....  
Hus. ayy. I, 20,13

The imperfect may also be used in the main clause:

لَمَّا أَعَدَدْتُ لَكَ الْكَفْنَ تُرِيدُ أَنْ  
يَنْتَفِعَ بِشَيْئِهِ

After I have prepared the shroud for you, you want to make a profit from it.  
Mah. zuq. 39,13

The imperfect following لَمَّا is not common, and can be considered as an influence from the spoken dialect<sup>30</sup>:

30. Also see Mainz, *Zur. Gram.*, p. 40.

لَمَّا نَسَأَلُ الشَّاهِدَ اَلْهَمَّ when we shall have inter-  
rogated the important  
witnesses.  
Hak. yaum. 49,1

The clause following لَمَّا may also be introduced  
by اِنْ, without any apparent change in meaning:

وَلَمَّا اَنْ اُجَابَا اَنْهُمَا لَا يَعْرِفَانِ  
عَدَّةَ قُرَيْشٍ سَأَلَهُمَا مُحَمَّدٌ —  
When they answered that  
they did not know how  
numerous the Koreish were,  
Mohammed asked them....  
Hai. sir. 259,16

لَمَّا اِنْ اَنْضَمَّتْ مَدَارِسُ الْاَوْقَافِ  
اِلَى وِزَارَةِ الْمَعَارِفِ سَبَيْتَ حَالَتَهُ  
لَ —  
When the religious schools  
were annexed to the Ministry  
of Education, his situation  
became the same as....  
Mah. zuq. 18,14

لَمَّا اِنْ سَأَلَ كَامِلٌ اُجَابَهُ —  
When he asked Kamil, he  
answered him....  
Mah. zuq. 191,7

لَمَّا اِنْ طُهِرَتِ الْكَعْبَةُ مِنْ اَصْنَامِهَا  
أَمَرَ النَّبِيُّ بِ —  
When the Ka'aba was purged  
of its idols, the Prophet  
ordered....  
Hai. sir. 424,6

وَلَمَّا اِنْ اَنْتَصَفَ النَّهَارُ ذَاعَ  
نَبَأُ فِي الرُّقَاقِ بِأَنَّ —  
and at noon the news spread  
in al-Zuqaq that....  
Mah. zuq. 183,1

Because of its temporal significance, a logical  
relationship has been derived from لَمَّا :

وَلَمَّا كُنْتُ سَاحِبًا — فَقَدْ وَجِبَ  
أَنْ أَرْكَبَ عَرَبَةً —  
Since I was a tourist...  
it was necessary for me  
to take a carriage.  
Maz. (Zy.) 1,9

وَلَمَّا لَمْ أَعْرِفِ الْيَأْسَ كَانَتْ  
الْمُطَالَعَةُ مَصْدَرُ قُوَّةٍ لِي وَفَرَحٍ  
لَا يَنْتَهِي —  
Since I had never felt  
desperation, reading was  
for me a source of end-  
less strength and joy.  
Jabr. (Br.) 72,9

## § 256 THE PARTICLE كَيْ AND ITS DERIVATIVES

The particle كَيْ and its derivatives introduce  
circumstances that represent the aim or goal of the  
action expressed in the main clause. The action of  
the subordinate is always future in regard to that  
of the main clause.

Arab grammarians call these particles حُرُوفُ التَّعْلِيلِ,  
"particles of motivation," a name which does not neces-  
sarily always express the actual meaning and value of  
the construction.

The particles directly govern the verb. There-  
fore, they introduce a verbal sentence with normal  
word order. The verb is in the subjunctive and fol-  
lows immediately after the particle.

A كَيْ "so that," "in order that," "(in order) to":

أَلَمْ نَصَلِّ لَهُ؟ — نَعَمْ كَيْ  
تَسْأَلُهُ الْخَيْرَ لِامْرَأَتِكَ وَوَلَدِكَ  
"Didn't we pray to Him?"...  
"Yes, (but you did) to  
ask Him for the well-being  
of your wife and child."  
Hak. ahl. 24,14

وَلِمَاذَا فَعَلَ بِهِ هَذَا؟ —  
كَيْ يَجِيبَ بَعْدُثِدِّ عَنْ كُلِّ  
مَا يَسْأَلُ  
"Why is he doing that with  
it"..."In order for it to  
answer concerning every-  
thing he asks."  
Hak. sheh. 18,10

بَعَثَ اِلَى كِسْرَى وَاِلَى هِرَقْلَ  
وَإِلَى غَيْرِهِمَا مِنْ الْمُلُوكِ وَالْأَمْرَاءِ  
كَيْ يَسْلُمُوا  
He sent [messengers] to  
Chosroes and Heraclius  
and other kings and  
princes so that they  
would embrace Islam.  
Hai. sir. 1,17

لِكَيْ with the same meaning as the preceding:

ابْعَثْهُمْ اِلَيْنَا لِكَيْ يَأْخُذُوا  
مَكَانَكَ فِي الْحَقْلِ  
Send them to us to take  
your place in the field.  
Gibr. I, 137,2

The negation of كَيْ is expressed by adding the  
negative adverb لَا after the particle (written as  
كَيْلَا, without any apparent difference in  
meaning between either one). The use of the negation

does not change the governing function of the particle; the verb is, therefore, also in the subjunctive:

أَغْمَضْتُ عَيْنِي كَيْلَا أَرَى ذَلِكَ  
الشَّعَاعَ

I closed my eyes so that  
I might not see those  
rays. Gibr. I, 115, 3

لَكِنِّي بَقِيتُ صَامِتًا كَيْلَا أُوقِفَهَا  
عَنِ الْكَلَامِ

but I remained silent lest  
I stop her from speaking.  
Gibr. I, 116, 17

أُصِدِّي النَّافِذَةَ كَيْلَا تُطْفِئَ الرَّيْحَ  
السَّرَاجَ

Close the window, lest the  
wind put out the lamp.  
Gibr. I, 157, 11

لَا يَأْخُذُونَ مِنْ أَنْفُسِهِمُ لِلْأَشْيَاءِ  
كَيْلَا يَوْجَدُوا لَهَا آلْهَمَ

They don't give themselves  
to anything, lest they ex-  
perience anxiety about it.  
Raf. wah. I, 32, 9

أَلَيْسَ ذَلِكَ كَيْ لَا تُؤْذِي حَرَارَتَهَا  
أَبْدَانَنَا ؟

Isn't it in order that its  
heat will not harm our  
bodies? Hak. ahl. 37, 11

In cases of two correlative clauses, one affirmative and the other negative, the particle does not have to be repeated in the second member:

يَجَادِلُ بَعْضُهُمُ النَّبِيَّ كَيْ يَعُودُوا  
إِلَى الْمَدِينَةِ وَلَا يَلْقُوا الْقَوْمَ  
الَّذِينَ جَاءُوا مِنْ مَكَّةَ لِقَاتِلِهِمْ

Some of them argued with  
the Prophet that they  
should return to Medina  
so that they would not  
encounter those who had  
left Mecca to fight them.  
Hai. sir. 260, 12

B كَيْ "so that," "in order that," etc. — a particle equivalent in meaning to the preceding ones. It is a compound of كَيْ and مَا (مَا النَّصْرِيَّةُ), "infinitival," according to Arab grammarians, and thus an adverbial مَا; see Vol. III, p. 210f.

It is used, as كَيْ, followed by a verbal sentence with normal word order, the verb being in the imperfect. However, there has always been disagreement as to the mood of the verb, whether it is in the indicative or in the subjunctive. In vocalized texts, unless the

verb is given in the plural, there is no possibility of ascertaining the mood intended by the writer<sup>31</sup>:

الَّذِي يَحْرُثُ الْأَرْضَ وَيَسْتَعْلِمُهَا  
كَيْمَا يَحْيِي جَسَدَهُ مِنْ —

Who tills the soil and  
gets from it what he can  
to protect his body  
from.... Gibr. I, 178, 14

كَيْمَا تَتَحَقَّقُ الْمَسَاوَةُ بَيْنَ الَّذِينَ  
يَقْتَنُونَ أَيًّا مِنَ الطَّبْعَتَيْنِ

so that there would be no  
difference between those  
who have either of the  
two editions.  
Hai. sir. 25, 12

سَكَتَتْ دَقِيقَةً كَيْمَا تَسْتَرْجِعَ إِنْفَاسَهَا

She remained silent for  
a moment to recover her  
breath. Gibr. II, 47, 9

أَرْسَلَ مُحَمَّدٌ فِي الْقَبَائِلِ جَمِيعًا  
يَدْعُوها لِلتَّهَيُّؤِ كَيْمَا تُعَدَّ أَكْبَرُ  
الْجَيْشِ يُمْكِنُ إِعْدَادُهُ <sup>32</sup>

Mohammed sent [messengers]  
to all the tribes summoning  
them to [military] prepa-  
ration in order to gather  
an army as great as pos-  
sible. Hai. sir. 455, 14

Note the following example:

لَا أُرِيدُ أَنْ أَنْعِمَ جَسَدِي بِهَذِهِ  
الْمَلَائِسِ الْحَقِيرَةِ كَيْمَا تَبْقَى نَفْسِي  
مَتَعَذِّبَةً فِي مَنْزِلِ سَفَاكِ الدِّمَاءِ

I don't want to adorn my  
body with those contempt-  
ible clothes, lest my  
spirit remain in torment  
in this place of blood-  
shed. Gibr. I, 199, 20

## § 257 CONDITIONAL CLAUSES

Under the heading of "Conditional Clauses," we shall study a series of constructions in which the

31. Reck., *Synt. Verh.*, p. 459 only mentions examples with the subjunctive. However, see Wright, II, p. 29, B and *Munjid* under كَيْمَا.

32. The vowel ending of the imperfect indicative is given in the text.



actual validity of a given statement is "conditioned" by another statement presented along with it.

Hence, the essential feature here is the very fact that the statement presented by the main clause has no validity in itself without the restriction imposed by the subordinate clause. The main clause is, in all cases, structurally complete in all its essential parts, as is the subordinate.

These clauses are always syndetical, since the conditional subordinate clause is always introduced by one of the two Arabic conditional conjunctions **إِنْ** or **لَوْ**. These, however, do not necessarily place the subordinate clause in a secondary position; in fact, they very frequently precede the main clause, upon which they have a definite syntactical influence in verbal mood and tense as well as word order, unless this influence is nullified by means of the coordinating conjunction **وَ** (see Vol. III, p. 260ff.).

Arabic has always been extremely rich in its different uses and meanings of the basic conditional constructions. In the modern language, the same trend has been continued to such an extent that, in some instances, the conditional particles have lost their essential conditional characteristic—the validity of the main clause being based on the subordinate clause—and have taken on various meanings: exceptive, adversative, etc.

In the following chapters we shall attempt a presentation of all the uses of the two conditional particles regardless of their meaning, since a change in meaning does not occasion a change in their syntactical structure.

On the other hand, we shall also try to enumerate the most important semantic uses of Arabic conditional constructions in general.

## § 258 **إِنْ**

A **إِنْ**, "if," basically states a fact or an event, the eventual occurrence of which one cannot be sure of, but which is always possible. Contrary to **إِذَا**, which presents through its conditional meaning uncertainty only about the time when the action will take place, **إِنْ** questions whether or not the action itself as stated will occur.

A classical distinction is given in: **إِذَا مَاتَ**, "when he dies (when that comes to happen)" **إِنْ مَاتَ**, "if he dies (today, of this present illness)."

As we have stated above (see Vol. III, p. 302), **إِذَا** often takes on a conditional meaning and may even be used in hypothetical constructions; that is to say, as an equivalent of **إِنْ**. The opposite, however, cannot be said about **إِنْ**, which never is used when the construction has a temporal meaning and thus it can never be equivalent to a temporal **إِذَا**.

Frequently, the use of either one will be determined only by stylistic appreciation, since the constructions with **إِذَا** still seem to give a greater degree of certainty to the statement presented in the clause.

Some examples might help to clarify the difference still existing between the two particles:

أَمْ هُمْ خَافُوا إِنْ بَقِيَ هَؤُلَاءِ فِي  
الْحَبْشَةِ أَنْ تَشْتَدَّ شَوْكَتُهُمْ فَإِذَا  
عَادُوا بَعْدَ ذَلِكَ لِمَعُونَةٍ مَحْمُودٍ  
عَادُوا أَقْوَى بِأَلْمَالِ وَالرِّجَالِ؟

Or were they afraid that if they remained in Abyssinia they would become more courageous, and thus when they came to the help of Mohammed, they would return richer and in greater number?  
Hai. sir. 154,12

إِذَا خَلَتْ إِحَدَاهُنَّ إِلَى نَفْسِهَا وَلَمْ  
تَجِدْ مَنْ تَتَحَدَّثُ إِلَيْهِ تَتَحَدَّثُ إِلَى  
نَفْسِهَا أَلْوَانًا مِنَ الْحَدِيثِ فَعِنَتْ  
إِنْ كَانَتْ فَرِحَةً وَعَدَدَتْ إِنْ كَانَتْ  
مَحْزُونةً

Whenever one of them is alone and does not find anyone to talk to, she tells herself all kinds of stories, sings if she feels happy, or praises the dead if she is sad.  
Hus. ayy. I,25,12

B **إِنْ** is usually followed by a verbal sentence with normal word order and, therefore, immediately precedes a verb. The verb is most often in the perfect or the jussive after **لَمْ** as its negation, with nonpreterital meaning.

The subordinate clause very frequently is precedent to the main clause and usually occasions a parallelism of tenses whereby the latter also takes the perfect tense with or without preterital meaning. The actual temporal sphere of the action is given exclusively by the context, e.g.,

## a) with preterital meaning:

إِنْ تَكَلَّمَ الشَّيْخُ عَبَّاسُ بَيْنَ أَوْلَيْكَ  
الْفَلَاحِينَ أَحْنَوْا رُؤُوسَهُمْ إِيَّابَا  
— وَإِنْ غَضِبَ آرْتَجَفُوا جَزَعًا —  
وَإِنْ صَفَعَ خَدَّ رَجُلٍ مِنْهُمْ ظَلَّ  
ذَلِكَ الرَّجُلُ جَامِدًا صَامِتًا —  
وَإِنْ تَبَسَّمَ لِرَجُلٍ آخَرَ قَالَ  
الْجَمِيعُ —

If Sheikh 'Abbas spoke to the villagers, they bent their heads in assent..., and if he was angry, they trembled with fear..., and if he slapped anyone's face, that person remained motionless, silent..., and if he smiled at anyone, they all said....  
Gibr. I, 152, 7

إِنْ حَاوَلَ ذَلِكَ مِنْهُمْ مُحَاوَلًا  
دَافَعَتْهُ عَنْهَا بِرِقَّةٍ وَأَدَبٍ

If any of them tried it, she defended herself gently and politely.  
Manf. sha'. 30, 5

## b) with nonpreterital meaning:

إِنْ لَمْ يَكُنْ لَهُ مَا يَفْضَحُ فَضَحَ  
أَسْرَارَ نَفْسِهِ

if he has nothing to expose, he discloses the secrets of his own soul.  
Nu'. kan. 10, 6

إِنْ فَعَلْتَ ضَرْبَتَكَ بِعَصَايَ هَذِهِ  
فَأَنَا أَضْرِبُكَ بِهَذِهِ

If you do [it], I'll beat you with this stick.  
Manf. sha'. 39, 1

The jussive after *إِنْ*, or in the main clause, is also used, although not commonly found:

وَإِنْ سَأَلَ أَحَدُ سُكَّانِهَا عَنْ تَأْرِيجِ  
الشَّيْخِ عَبَّاسٍ يُجِبُهُ —

And should he ask a villager about the story of Sheikh 'Abbas, he would answer....  
Gibr. I, 209, 9

إِنْ يَكُونُوا مِنْ إِخْوَانِنَا الْآوَسِ  
نَكْفِيهِمْ

If they belong to our brothers of al-Aus, we shall protect you from them. Hai. sir. 359, 10

إِنْ أَعْجَبَ لَشَيْءٍ فَإِنَّمَا أَعْجَبَ  
لِهَذَا وَنَكَ

If anything surprised me, it would be your tranquillity,  
Hus. 'ala. III, 207, 5

Parallelism of tenses, however, is not necessary. The imperfect tense may be used in the main clause and it gives the construction a greater degree of certainty:

إِنْ صُرِعْنَا نَمُوتُ كَالشَّهَدَاءِ وَإِنْ  
تَغَلَّبْنَا نَعِيشُ كَالْأَبْطَالِ

If we fall, we shall die as martyrs; if we triumph, we shall live as heroes.  
Gibr. II, 61, 15

وَلَيْنِ أَنَا أَنْكَرْتُ لَا تَصَدِّقُونِي  
—

and if I should deny it, you certainly will not believe me.  
Hai. sir. 361, 4

C However, the use of the main clause in this position generally is, as we have seen, restricted by the influence of the subordinate clause, and only under special circumstances does the main clause take a different structure, e.g., in the form of an interrogative sentence, but only when the interrogative is introduced by the particle *أ*, which must be in the absolute beginning of the sentence (see Vol. I, § 41):

فَإِنْ كُنَيْتَ ذَلِكَ وَدُعَيْتَ إِلَى  
الْجَمَالِ وَالْمَالِ وَالشَّرَفِ وَالْكَفَاءَةِ  
أَلَا تُجِيبُ؟

and if you were considered sufficient as you are and were called [to receive] beauty, wealth, and honor, wouldn't you accept?  
Hai. sir. 122, 8

or when the emphatic particle *ل* precedes the conditional particle, the former may introduce the main clause and the verb may then also be in the energetic:

لَئِنْ أَقَرَرْتُ بِمَا يَقُولُ النَّاسُ —  
لَأَقُولَنَّ مَا لَمْ يَكُنْ

If I would admit to what people say..., I would be confirming what did not occur.  
Hai. sir. 361, 3

إِنَّا وَاللَّهِ لَيَنْ حَارَبْنَاكَ لَتَعْلَمَنَّ  
أَنَّا نَحْنُ النَّاسُ

By God, if we should fight you, you would certainly learn that we are men!  
Hai. sir. 279, 23

لَئِنْ فَعَلْنَا لَا زَادَوا جُرْأَةً  
If we did [it], they will surely become more insolent. Hai. sir. 290,18

Note that the particle **ل** may also introduce a verb in the imperfect:

لَقَدْ كَانَ ظِلُّهُ عَلَى الصَّبِيِّ ثَقِيلًا  
وَأَنْ ذَكَرَهُ لِيَمْلَأَ قَلْبَهُ بَعْدَ ذَلِكَ  
رَحْمَةً وَحَنَانًا  
His prestige was great in the boy's eyes, and when he remembered him, his heart was filled with compassion and affection ever after. Hus. ayy. II,52,16

D Otherwise, the main clause following the subordinate conditional clause may be given greater syntactical independence by using the coordinating conjunction **ف**, which nullifies any influence the subordinate clause might have upon the main clause (see Vol. III, p. 360ff.).

E When the subordinate conditional clause is to have a preterital meaning, the perfect of **كَانَ**, or its jussive after **لَمْ**, is used before the perfect in the subordinate:

إِنْ كَانَ اللَّهُ قَدْ أَمَرَ بِذَلِكَ  
فَلْيَطِيعْ أَمْرَ رَبِّهِ  
If God has ordered him [to do] this, let him obey God's command. Hai. sir. 88,3

إِنْ كَانَ فَهَمَ ذَلِكَ كَانَ خَطَأً  
If he thought so, he was mistaken. Amin duh. I,119,16

إِنْ كَانَ الَّذِي ذَهَبَ بِالرَّحْمَةِ  
مِنْ قَلْبِكَ أَبَقَى لَكَ مِنْهَا رَحْمَةً  
الْأَبْوَةَ فَخَذَّهَا إِلَيْكَ  
If the one who erased pity from your heart left you a father's compassion, do take her with you. Manf. (Zy.) 30,40

إِنْ كَانَ وَالِدُكَ قَدْ أَسْمَعَكَ تِلْكَ  
الْوَقَائِعَ فَلَا يَكُونُ هَذَا الْإِلْقَاءُ  
هُوَ الْأَوَّلَ بَيْنَنَا  
If your father told you of those events, then this meeting is not the first one between us. Gibr. II,21,17

Note, however, that **كَانَ** governing an imperfect does not necessarily have preterital meaning:

إِنْ كُنْتَ تُرِيدُ الْحَيَاةَ فَاهْرَبْ  
فِي ظَلَامٍ  
If you want to stay alive flee in the darkness. Hak. sheh. 15,7

إِنْ كُنْتَ تُرِيدُ أَنْ نَصَدِّقَكَ  
فَأَقْصِصْ عَلَيْنَا أَمْرَكَ  
if you want us to believe you, tell us your affairs Hus. 'ala. II,72,4

F When the main clause precedes the conditional subordinate clause, the construction after **إِنْ** remains the same. The temporal sphere of the action is determined by the main clause, although it usually is nonpreterital.

In this instance, the subordinate does not influence the main clause, nor is the use of **ف** required:

كُلُّ هَذَا يَكُونُ عَبَثًا إِنْ لَمْ يَكُنْ  
رَجَالُ الْأَزْهَرِ —  
All this will be in vain if the people of al-Azhar Raf. wah. III,45,21

إِنِّي أَمُوتُ إِنْ مَكَثْتُ هُنَا  
Hak. ahl. 70,2

وَمَاذَا عَلَيَّ إِنْ بَدَأَ لِي غَيْرُ مَا  
بَدَأَ لَهُ؟  
And why should it bother me if I have a different opinion? Manf. mag. 21,17

لِأَيِّ سَبَبٍ يَدْعُوهُ إِنْ لَمْ يَكُنْ  
لِهَذَا؟  
For what reason would he summon him if not for this? Mah. qah.

هُوَ فَاضِلٌ إِنْ أَرَدْتَ، وَوَلِيٌّ مِنْ  
أَوْلِيَاءِ اللَّهِ إِنْ شِئْتَ، وَنَبِيٌّ أَيْضًا  
إِنْ أَحْبَبْتَ  
He is excellent, if you will; a saint, if you wish; and also a prophet, if you like. Mah. zuq. 180,19

The subordinate conditional clause is also frequently placed within the main clause in a parenthetical construction (see. Vol. III, p. 375). In this case, as in the preceding, the subordinate has no influence upon the main clause, nor is the use of **ف** required:

- (هُوَ) مُشْفِقٌ إِنْ تَحَرَّكَ أَنْ  
يَنْبِهَ أَخَاهُ (He was) afraid he would  
wake him up if he moved.  
Hus. ayy. II, 43, 2
- أَمْ هُمْ خَافُوا إِنْ بَقِيَ هَؤُلَاءِ فِي  
الْحَبَشَةِ أَنْ تَشْتَدَّ شَوْكَتُهُمْ —؟ Or were they afraid that  
if they remained in Abys-  
sinia they would become  
more courageous...?  
Hai. sir. 154, 12
- لَكِنَّ قُرَيْشًا خَافَتْ إِنْ جَاءَ مُحَمَّدٌ  
وَمِنْ حَوْلِهِ الْمُؤْمِنُونَ بِاللَّهِ وَرِسَالَتِهِ  
— أَنْ — But the Koreish were afraid,  
if Mohammed arrived and  
with him those who believed  
in God and His mission...,  
that.... Hai. sir. 365, 7

A noun or pronoun which is, at the same time, the subject of both the main and subordinate clauses, will also frequently be placed before the conditional clause:

- هُوَ إِنْ لَمْ يَكُنْ مَحَبَّةً وَرَحْمَةً  
لَمْ يَكُنْ شَيْئًا He is nothing if He is not  
love and mercy.  
Gibr. II, 136, 7

Note that the noun or pronoun preceding the subordinate clause may not necessarily belong to the main clause but may also be a part of the subordinate clause, usually as its subject (see Vol. II, § 180 on anacoluthon).

- لَكِنَّهُمْ إِنْ قَتَلُوهُ طَالَبَ بَنُو هَاشِمٍ  
وَبَنُو الْمُطَّلِبِ بِدَمِهِ but if they should kill  
him, the Banu Hashim and  
the Banu al-Muttalib would  
seek revenge.  
Hai. sir. 209, 1
- كَانَ وَاقِعًا أَنَّهُ إِنْ تَرَكَ ثَغْرَةً فِي  
لِحَافِهِ فَلَا يَدَّ مِنْ أَنْ تَمْتَدَّ مِنْهَا  
يَدُ عَفْرِيتٍ إِلَى جِسْمِهِ He was convinced that, if  
he ever left an opening  
in his blanket, it would  
be inevitable that the  
hand of an *Ifrit* would  
reach through it to him.  
Hus. ayy. I, 8, 14

G In modern Arabic, إِنْ is also frequently used to introduce a verbal sentence with inverted word order and is thus followed immediately by a noun:

- فَإِنِّي أَخْشَى إِنْ أَنْتَ نَظَرْتَ إِلَيَّ  
وَجِئْتَنِي أَنْ تَدْرِكَكَ الرَّقَّةُ for I fear that compassion  
will overwhelm you if you  
look into my face.  
Hai. sir. 88, 13
- إِنْ هُمْ خَالَفُونِي قُلْتُ لَهُمْ — If they contradict me,  
I'll tell them....  
Raf. wah. I, 58, 5
- لَقَدْ خَشِيَ إِنْ هُوَ أَنْتَظَرَهُمَا  
أَنْ — He was afraid that if he  
waited for them....  
Hai. sir. 256, 3
- وَهِيَ تَرَى الْخَطَرَ مُحْدِقًا بِهَا إِنْ  
هِيَ لَمْ تَدْرِكَ مُحَمَّدًا وَلَمْ تَحُلْ  
بَيْنَهُ وَبَيْنَ يَثْرِبَ seeing the imminent danger  
if they did not overtake  
Mohammed and prevent him  
from reaching Yathrib.  
Hai. sir. 211, 11
- خَافَتْ إِنْ هِيَ لَا زَمَتِ الصَّمْتَ مَعَ  
هَذَا الْخَطَرِ الْحَثِيثِ أَنْ يَنْتَهِيَا  
إِلَى أَلَمِ الدَّانِ الْأَهْوَلِ قَبْلَ أَنْ  
يَقُولَ مَا يُرِيدُ She was afraid if she  
kept silent that, with  
such a quick pace, they  
would reach al-Ma'hul  
Square before he would  
say what he wanted to.  
Mah. zuq. 54, 15
- H Strictly speaking, إِنْ often does not intro-  
duce a condition but, rather, a hypothetically accepted  
situation: "if that is the case":
- فِي شَارِعِ بَطْرُسُوسَ إِنْ كَانَتْ هَذِهِ  
بَعْدَ مَدِينَةِ طَرَسُوسَ In a street in Tarsus, if  
that is still Tarsus.  
Hak. ahl. 80, 1
- هَدَّدَهُ بِأَلَمِ الدَّانِ إِنْ هُوَ خَالَفَ  
أَمْرَهُ He threatened him with  
death if he should dis-  
obey him.  
Manf. sha'. 24, 10
- لَعَلَّهُ كَذَلِكَ مَا يَزَالُ إِنْ لَمْ يَكُنْ  
أَشَدَّ Perhaps it has remained  
the same, if it is not  
worse. Hai. sir. 3, 8
- هُوَ إِنْ لَمْ يَكُنْ مَحَبَّةً وَرَحْمَةً لَمْ  
يَكُنْ شَيْئًا He is nothing if He is  
not love and mercy.  
Gibr. II, 136, 7



It is also at times used to introduce an indirect question. (Note the similarities in the uses of the English "whether" and "if.")

قُولِي إِنَّ هَذَا صَحِيحٌ	Tell me whether that is true. Hak. sheh. 67,15
لَسْتُ أَدْرِي بَعْدَ إِنْ كَانَ هَذَا لِحَيْرِي أَوْ لِشَرِّي	I still don't know whether that was good or bad for me. Hak. ahl. 125,5
قُلْ إِنْ هَذَا كُلُّهُ كَانَ أَمْرًا عَادِيًّا	Tell me whether or not such things are common. Din (Zy.) 3,33
لَمْ يَكُنْ مَأْمُونٌ رِضْوَانٌ يَدْرِي إِنْ كَانَ يَبْعَثُ إِلَى قَرْنَسَا أَمْ يَبْقَى فِي مِصْرَ	Ma'mun Ridwan did not know whether he would be sent to France or would remain in Egypt. Mah. qah. 79,15
لِيَرَى إِنْ كَانَ هُنَاكَ عَيْبٌ	to see whether there was any imperfection in it. Amin (Zy.) 26,24

(Also see the chapter on indirect questions, Vol. III, p. 97ff.)

#### § 259 . لَوْ

A The conditional clause introduced by **لَوْ** is a verbal sentence with normal word order and with the verb most often in the perfect tense (or the jussive after **لَمْ** as its negation) with nonpreterital meaning in order to express a hypothetical condition, or with preterital meaning when the statement involves a condition contrary to fact. The actual meaning of the perfect tense, and thus of the condition, is given by the context.

a) The main clause following the subordinate conditional clause is also a verbal sentence with the verb in the perfect tense, most often introduced by the emphatic particle **لَ**; otherwise, the main clause

is preceded by **فَ** (see Vol. III, p. 361). The verbs in both clauses may have a preterital or nonpreterital meaning.

1) With the nonpreterital perfect, **لَوْ** can be used as equivalent to **إِنْ**:

لَوْ شِئْتُ أَنْ أَقُولَ لَكَ لَقُلْتُ —	If you want me to tell you, I'll say.... Manf. mag. 295,12
رَبِّمَا لَوْ دَرَى لَانَ فُؤَادُهُ قَلِيلًا	Perhaps if he knew [that], his heart would soften a little. Hak. sul. 48,5
لَوْ لَمْ يَكُنْ مَجَالُ التِّجَارَةِ فِيهَا مَتَسِعًا لَأَنْتَرَحَ عَنْهَا نِصْفُ سُكَّانِهَا	If the extent of trade there were not large, half of the population would emigrate. Raih. mul. 224,17

although it usually gives the condition a connotation of impossibility:

لَوْ فَهِمَ النَّاسُ مَا تَقُولُهُ السَّكِينَةُ لَكَانُوا أَقْرَبَ إِلَى آلِإِلَهِةٍ مِنْهُمْ إِلَى كَوَاسِ الْغَابِ	If people understood the language of silence, then they would be nearer to the gods than to the wild beasts of the forest. Gibr. I,138,7
لَوْ عَقَلَ الْبَشَرُ لَوَقَفُوا الْيَوْمَ فَرِحِينَ —	If Humanity were wise, she would stand up today rejoicing.... Gibr. III,26,4
لَوْ تَصَفَّحْتَهُ لَرَأَيْتَ حِسَابِي غَيْرَ الْمَدْفُوعِ	If you could leaf through it, you would find my account still unpaid. S. Din (Br.) 61,26

2) With a verb having preterital meaning, **لَوْ** introduces a condition contrary to fact:

لَوْ كَانَ نَبِيًّا لَمَا مَاتَ	Had he been a prophet, he would not have died. Raih. mul. 230,5
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لَوْ سَأَلْتَ ذَلِكَ لِبَعِيدٍ بَغِيضٍ  
فَعَلْنَا

If you had asked it on behalf of a stranger, we surely would have done it. Hai. sir. 121,5

وَلَوْ بَقِيَ أَكْثَرُ مِنْ ذَلِكَ لَأَكَلَهُ  
أَيْضًا

and if there had been any more left, he would have eaten them also. 'Aww. (Br.) 18,22

لَوْ كَانَ ذَلِكَ لَمَا كُنْتُ وَجَدْتُكَ

If it had been thus, I would not have found you. Hak. ahl. 132,5

b) The preterital idea can be emphasized with the particle *قَدْ* placed before the perfect in the subordinate clause:

لَوْ قَدْ أَرْسَلَ نَفْسَهُ مَعَ طَبِيعَتِهَا  
لَبَكَى

If he had let himself go, he would have cried. Hus. ayy. I,140,13

لَوْ قَدْ فَعَلَ يَوْمًا مِنَ الْأَيَّامِ  
لَكَانَتْ لِلصَّبِيِّ قِصَّةٌ كَقِصَّتِهِ مَعَ  
سُورَةِ الشُّعْرَاءِ

If he ever did [it], the same thing the boy experienced with the Sura of *The Poets* would have happened again. Hus. ayy. I,76,16

c) Since *لَوْ* cannot be followed by a noun, when it introduces a nominal or an inverted verbal sentence, *أَنْ* is used after the conditional particle<sup>33</sup>:

فَلَوْ أَنَّ إِنْسَانًا غَيْرَ وَاقِفٍ عَلَى  
حِكَايَتِهَا نَظَرَهَا فِي تِلْكَ الْحَالَةِ  
لَمَا ظَنَّنَهَا غَيْرَ نَائِمَةٍ أَهْنَأَ نَوْمِ

Had one knowing nothing of her situation seen her in such positions, he would have thought her sleeping restfully. Nu'. liq. 37,2

لَوْ أَنَّ الرَّاعِي هُنَا لَأَخْبَرَكَ  
أَنْ —

If the shepherd were here, he would tell you.... Hak. ahl. 28,10

33. The resulting compound particle could perhaps be literally translated as "if (it is a fact) that."

لَوْ أَنَّنِي أَرَدْتُ أَنْ — لَأَحْتَاجَ  
الْأَمْرَ إِلَى —

If I had wanted to..., it would have been necessary to.... Hai. sir. 20,8

لَوْ أَنَّ الرَّافِعِيَّ كَانَ قَدْ دَرَسَ  
الْآدَابَ الْأَرْبَعَةَ — لَعَرَفَ —

Had al-Rafi'i learned European literatures..., he would have known.... Musa adab. 58,20

لَوْ أَنَّنِي فَعَلْتُ لَكَانَتْ هَذِهِ  
الطَّبَعَةُ فِي أَيْدِي الْقُرَاءِ  
مَنْذُ أَشْهُرٍ

If I had done [so], this edition would have been in the hands of the readers months ago. Hai. sir. 25,14

لَوْ أَنَّ حَظَّهُ كَانَ جَمَعَهُ بِغَيْرِ  
إِحْسَانٍ لَرُبَّمَا كَانَ الْحَالُ غَيْرَ  
الْحَالِ

Had fate brought him together with someone other than Ihsan, perhaps the situation would have been different. Mah. qah. 156,5

فَلَوْ أَنَّ إِحْدَى مَوْجُودَاتِ الْكَوْنِ  
تَحَوَّلَتْ أَوْ تَبَدَّلَتْ لَتَبَدَّلَ مَا  
فِي الْكَوْنِ

and if any part of Creation changed, everything created would become different. Hai. sir. 151,3

d) The conditional subordinate clause frequently follows the main clause. In this position, the temporal meaning of the construction is determined by the main clause:

مَا كُنَّا لِنُخَدَعَ فِيهَا لَوْ عَرَفْنَا مَنْذُ  
الْيَوْمِ الْأَوَّلِ قَادَتِهَا الْحَقِيقِيَّينَ

We could not have been deceived by it had we known the true leaders from the beginning. Qud. (Br.) 51,8

فَمَاذَا يَكُونُ شَأْنُكَ غَدًا لَوْ أَنَّ  
ذَلِكَ الْفَتَى — كَانَ بَلِيدًا؟

And what would become of you in the future if this young man...should turn out to be stupid? Manf. sha'. 103,4

لِمَ لَا تُعَدِّثْنِي عَنْ حُبِّكَ لَوْ  
أَنَّكَ تُحِبُّنِي قَلِيلًا؟

Why don't you speak to me of your love, if it is true that you love me a little? Hak. sheh. 68,3

أَنْ تَكُونَ أَمْرًا لَوْ أَنَّهَا اسْتَطَاعَتْ  
to be a woman if she could.  
Hak. ahl. 44,16

مَا أَسْعَدَ حَظِّي لَوْ أَنَّ مَا  
تَقُولُ صَحِيحٌ  
How lucky my lot would be  
if what you say were true!  
Hak. ahl. 49,8

كَانَ يَدْهَشُنِي لَوْ أَنَّكَ لَمْ تَعْرِفْنِي  
It would have surprised me  
if you had not recognized  
me. Nu'. liq. 11,1

e) لَوْ is frequently used after كَمَا to give  
this particle a hypothetical meaning, or even one  
contrary to fact, which is otherwise not permitted  
(see Vol. III, p. 236):

كَمَا لَوْ كُنْتَ تَنْظُرُ إِلَيْهَا مِنْ سَمَاءٍ  
أُخْرَى لَا مِنَ الْأَرْضِ  
as if you would be looking  
at it from another firmament,  
not from the earth.  
Raf. wah. I, 51,10

كَمَا لَوْ كَانَ مِنَ الْمُسْرِينَ الْمُثْقَلِينَ  
بِالْمَالِ وَالْمَتَاعِ وَإِنْ كَانَ فِي الْوَقْعِ  
لَا يَمْلِكُ إِلَّا الْبَيْتُ —  
as if he were wealthy with  
money and property, although  
he actually only owned the  
house.... Mah. zuq. 13,8

تَقَلَّبْتَ الْحَدِيثَ كَمَا لَوْ كَانَ عَنِ  
الطُّقْسِ  
She took the matter [as  
lightly] as if it were  
about the weather.  
Nu'. liq. 33,4

إِنَّكَ تُخَاطِبُنِي كَمَا لَوْ كُنْتَ تَعْرِفُنِي  
مِنْ قَبْلُ أَوْ كَمَا لَوْ أَنَّكَ لِي بَعْلٌ  
You talk to me as though  
you had known me before  
or as if you were my  
master. Hak. ahl. 106,2

B لَوْ is also used to introduce a clause that  
expresses a condition whose actual realization is  
desirable but is not likely to happen or is even  
impossible. In such instances, لَوْ often becomes  
equivalent to an exclamatory particle for contrary-  
to-fact wishes.

The particle لَوْ is followed by a verbal sentence  
with the verb in the perfect or imperfect tense. The  
perfect, however, may or may not have preterital  
meaning. It may also be followed by a noun clause  
introduced by أَنْ.

a) after verbs of wishing and the like:

وَكَمْ أَحَبُّ لَوْ تَعْرِفْنِيهِ كَمَا عَرَفْتَهُ  
How I wish you knew him  
as I do.  
Hus. ayy. I, 149,9

أَتَمَنَّى لَوْ كُنْتُ أَعْرِفُ مِثْلَ هَذَا الْحَبِّ  
I wish I knew a love like  
that. Jabr. (Br.) 70,16

وَدِدْتُ لَوْ أَنَّهَا جَلَسَتْ عَلَى  
عَرْشِهَا  
I wish she could sit on  
her throne.  
Hak. sul. 62,13

كَمْ كَانَ يَتَمَنَّى طِفْلًا لَوْ اسْتَطَاعَ  
أَنْ يَخْلُوَ إِلَى طَعَامِهِ  
How he wished as a child  
to be able to eat alone!  
Hus. ayy. I, 21,15

وَدَّ لَوْ وَجَدَ السَّبِيلَ إِلَى الْهَرَبِ  
مِنْهَا —  
He wanted to avoid them....  
Manf. mag. 13,1

تَمَنَّتْ لَوْ تَسْتَطِيعُ أَنْ تَجُوبَ بُلْدَانَ  
الْأَرْضِ جَمِيعًا  
She wished she could travel  
everywhere on earth.  
Mah. qah. 163,9

b) after an interjectional particle or an  
exclamatory expression:

أَوِ لَوْ تَعْلَمِينَ كَمْ أَحَبُّكَ  
Ah, if you knew how much  
I love you!  
Manf. sha'. 165,13

أَوِ لَوْ تَعْلَمَانِ — مَا رَأَيْتُ  
الآنَ فِي شَارِعِ  
Ah, if you knew... what I  
have just seen in a  
street! Hak. ahl. 79,16

أَوِ لَوْ اسْتَطَعْتُ...!  
Hak. sul. 77,2

أَوِ لَوْ صِرْتُ مُدِيرًا أَتَدْرِينِ  
مَاذَا أَصْنَعُ؟  
Ah, if only I were a  
director! Do you know  
what I would do?  
Raf. wah. I, 92,10

كَمْ تَحْسِنُ صَنْعًا لَوْ شَرَيْتَ  
لَنَا مَا —  
It would be very kind of  
you if you bought for us  
what.... Hak. ahl. 23,15

مَا أَسْعَدَ حَظِّي لَوْ أَنَّ مَا  
تَقُولُ صَحِيحٌ  
How lucky my fate would  
be if what you say were  
true! Hak. ahl. 49,8

أَمَّا وَاللَّهِ لَوْ جَعَلَ الشَّيْطَانُ فِي  
يَمِينِي رَجُلًا فَحَلَا — وَفِي شِمَالِي  
أَمْرًا جَمِيلَةً —

By God, if only Satan  
would place a perfect  
man on his right hand....  
and on his left a beauti-  
ful woman...!  
Raf. wah. I, 122, 17

c) also as an independent exclamatory particle:

كَلِمَةً لَوْ لَمْ أَخْطُهَا ..

One word, if only I had  
not written it!  
Hak. ahl. 16, 3

لَوْ تَعْلَمَانِ مَا رَأَيْتَ وَمَا سَمِعْتَ

If you only knew what I  
have seen and heard!  
Hak. ahl. 34, 8

لَوْ أُعْطِينَا الْقُدْرَةَ عَلَى سَمَاعِ  
كُلِّ مَا فِي هَذَا الْكَوْنِ مِنْ أَصْوَاتٍ

If we could just hear  
every sound that exists!  
Hak. sul. 28, 8

لَوْ رَأَيْتُمَانِي وَقَدْ أَحَاطَتْ  
بِي نَاسٌ —

If you had only seen me  
surrounded by people...!  
Hak. ahl. 80, 2

#### § 260 لَوْلَا

A لَوْلَا, "if not," always introduces a single member and hypothetically negates its existence: "if it were not for...."

It may be followed by a single noun in the nominative case as a statement of the noun's existence which the particle hypothetically denies. The noun should be considered a nominal sentence with a single component (see Vol. I, § 2).

In this construction, the main clause is usually subsequent to the subordinate clause and is frequently, but not necessarily, introduced by the emphatic particle لَوْ or, at times, by ف. The verbal tenses in the main clause have their usual meaning and give a temporal aspect to the nominal sentence introduced by لَوْلَا:

لَوْلَا أَمْرُكَ الْمَسِيحِيَّةَ لَمَا كُنْتُ  
أَعْتَنَقْتُ دِينَ الْمَسِيحِ

If it were not for your  
Christian wife, you would  
not have embraced Chris-  
tianity. Hak. ahl. 30, 10

لَوْلَا خَوْفُهَا مِنْكَ لَجَاءَتْ إِلَيْكَ

Were it not for her fear  
of you, she would have  
come to you.  
Tai. (Zy.) 34, 31

كَانَ آمَرُ الْقَيْسِ قَوَى الشَّاعِرِيَّةِ  
وَلَوْلَا ذَلِكَ لَمْ يَقْلِ الشِّعْرَ

Imru' l-Qais had great  
poetic talent; had it  
not been for this, he  
would not have composed  
verses.  
Djir. tar. I, 108, 25

لَوْلَا خَوْفُهُ عَاقِبَةَ الْجَرِيمَةِ فَاسْتَحْذَى

Had it not been for his  
fear of the consequences  
of the crime, he would  
have yielded.  
Raf. wah. I, 99, 15

When لَوْلَا is followed by a personal pronoun, it is suffixed to the particle:

لَوْلَاكَ أَنْتَ لَمَا أَعْتَنَقْتُ الْأَمِيرَةَ  
بَرِيْسَكَا دِينَ الْمَسِيحِ

Had it not been for you,  
Princess Prisca would not  
have embraced Christianity.  
Hak. ahl. 30, 13

لَوْلَاكَ مَا كُنْتُ أَسْتَطِيعُ أَنْ ...

Had it not been for you,  
I could not have....  
Hak. ahl. 29, 8

لَوْلَا نَا لَمَا أَصْبَتْنَاهَا

If it had not been for us,  
you would not have gotten  
it. Hai. sir. 268, 16

لَوْلَاهُ لَمَتُّ فِي عِزْلَتِي هَذِهِ  
هَمًّا وَكَمْدًا

Had it not been for him,  
I would have died of sor-  
row and sadness in this  
isolation in which I live.  
Manf. sha'. 255, 16

B When the main clause expresses the existence of a noun which is hypothetically denied, it may



also take the same form as the conditional subordinate clause, resulting in the following parallelism:  
 لَوْلَا — وَلَوْلَا : "were it not for...neither would there be...":

لَوْلَا اللَّؤْلُؤُ كَمَا قُلْتَ وَلَوْلَا أَسْوَاقُ  
 نَجْدٍ وَالْحَسَا  
 Were it not for the pearls,  
 as I have said, neither  
 would there be markets in  
 Nejed and al-Hasa.  
 Raih. mul. 225,13

C لَوْلَا, with the noun it introduces, may follow the main clause:

لَكَانَ اللَّطْفُ وَالْتَوَاضُعُ أَجْمَلًا مَا  
 فِي الْكِتَابِ لَوْلَا دُرَّةُ الْإِخْلَاصِ  
 Kindness and humility would  
 have been the most beauti-  
 ful aspect of the letter,  
 had it not been for the  
 pearl of sincere affection.  
 Raih. mul. 31,6

تَرَى مَاذَا كُنْتُ أَفْعَلُ بِحَيَاتِي  
 لَوْلَاكِ أَنْتِ؟  
 What could I ever do if it  
 were not for you?  
 Mah. zuq. 215,12

مَا كُنَّا نَبْطِئُ بِالرَّجُوعِ لَوْلَا  
 الْمُنْدُوبُ السَّامِيُّ  
 We would not have delayed  
 our return, had it not  
 been for the High Com-  
 missioner. Raih. mul. 68,6

Hence, لَوْلَا may be used to introduce an exception to a given statement, equivalent to the English "except":

تَكَادُ تَحْصِرُهُ لَوْلَا مَنَافِدُ ثَلَاثَةٍ  
 They almost enclose it  
 completely but for three  
 passes. Hai. sir. 85,10

D. لَوْلَا may also introduce a noun clause preceded by أَنْ or لَوْلَا. In both cases, the particles present a statement of fact hypothetically negated by لَوْلَا :  
 "had it not been (for the fact) that....," "if it were not (for the fact) that...." The main clause frequently precedes the subordinate:

مَا كُنْتُ أَظُنُّ أَنْ — لَوْلَا أَنَّكَ  
 أَقْسَمْتَ لِي عَلَى ذَلِكَ  
 I never would have be-  
 lieved that...., had you  
 not sworn it to me.  
 Manf. sha'. 254,13

لَوْلَا أَنِّي خَرَجْتُ الْيَوْمَ مِنَ الْكِتَابِ  
 قَبْلَ أَنْصِرَافِ الصَّبِيَانِ لَمَا رَجَعُ  
 حَافِيًا  
 If I had not left the  
 school today before the  
 boys were dismissed, he  
 would not have returned  
 barefooted.  
 Hus. ayy. I,61,6

كَادَتْ تَعُجُّ بَيْنَهُمُ الْفِتْنَةُ لَوْلَا أَنْ  
 نَهَضَ الْإِمَامُ فَخَطَبَهُمْ  
 There would almost have  
 been a revolt, had it  
 not been for the fact  
 that the imam stood up  
 and said the *khutba*.  
 Hus. ayy. I,83,2

لَمْ أَكُنْ لِأَصْدَقِ لَوْلَا أَنَّهُ حَدَّثَنِي  
 بِنَفْسِهِ  
 I could not possibly  
 have believed it, were  
 it not for the fact  
 that he himself told  
 me. Mah. zuq. 175,19

لَوْلَا أَنَّ أُمَّهُ شَفَعَتْ فِيهِ لَكَانَ لَهُ  
 مَعَ أَبِيهِ مَوْقِفٌ مَشْهُورٌ  
 If his mother had not  
 interfered on his behalf,  
 he would have had a  
 scene to remember with  
 his father.  
 Hus. ayy. I,77,2

لَكُنْتُ قَبْلَتْ أَلْسَيْدَ هَاشِمٍ بَيْنَ  
 عَيْنَيْهِ لَوْ أَنَّ الرِّسْمِيَّاتِ —  
 تَسَمَّحَ بِذَلِكَ  
 I would have kissed Mr.  
 Hashim on his forehead  
 had the rules...allowed  
 it. Raih. mul. 26,6

This construction often loses its conditional meaning to such a degree that لَوْلَا does not introduce a hypothetically negated event or action, but simply an opposition of two sentences in a function very much like that of an adversative opposition:

أَوْشَكَ أَنْ يَذْرَكَ الْقَنُوطُ لَوْلَا أَنْ  
 ذَكَرَ قَرِيبَ وَالِدَتِهِ  
 He was almost desperate,  
 but he remembered his  
 mother's relative.  
 Mah. qah. 53,3

وَدَّ لَوْ وَجَدَ السَّبِيلَ إِلَى الْهَرَبِ  
 مِنْهُمَا لَوْلَا أَنَّهُمَا اعْتَرَضَا طَرِيقَهُ  
 He wanted to avoid them,  
 but they blocked his  
 way. Manf. mag. 13,1

لَقَدْ كَانَ لَكَ فِي هَذَا الزَّوْاجِ —  
حَظُّكَ مِنْ سَعَادَةِ الْعَيْشِ وَهَنَائِهِ  
لَوْلَا أَنَّكَ شَاعِرٌ وَالشُّعْرَاءُ يَفْهَمُونَ  
مِنْ مَعْنَى السَّعَادَةِ غَيْرَ مَا يَفْهَمُهُ  
النَّاسُ جَمِيعًا

You certainly could find  
in this marriage...your  
portion of happiness, but  
you are a poet, and poets  
understand happiness in  
a different way from the  
rest of the people.  
Manf. mag. 9,1

#### § 261 THE CONCESSIVE CLAUSE

A Concessive clauses are actually conditional constructions in which the relationship between main clause and condition has evolved from its original meaning to such a degree that it presents a completely new aspect.

In a conditional construction, the validity of the main clause is restricted, as we have seen, to the actual fulfillment of the condition: "I'll talk to him if I see him."

With concessive constructions, on the other hand, the subordinate clause does not limit the validity of the main clause but extends it even in the event of the fulfillment of the special conditions or situations stated by the subordinate clause. Compare the following examples: "I'll let him know (only) if he does not come" and "I'll let him know (even) if he does not come." The condition as stated in this category does not have to be a real one, but it is always possible to achieve a rhetorical effect by using a hypothetical event and even one contrary to fact as a means of emphasizing the validity of the statement of the main clause: "Let justice be done, though the heavens fall."

From the structural point of view, the subordinate clause is introduced by the conditional particles *إِنْ* or *لَوْ* with the same construction they have in conditional clauses (see the chapter immediately preceding). The concession *per se*, however, should follow the main clause, with which it is, in addition, usually connected by the conjunction *و*, which, in this instance, has the basic meaning of "and still," "and also" (see Vol. III, p. 11ff.).

The temporal sphere of the subordinate clause is determined by the temporal meaning of the verbal tense in the main clause:

أَسْتَطِيبُ طَعَامِي وَلَوْ كَانَ خَبْرًا  
وَزَيْتُونًا

I would find my food delicious, even if it were just bread and olives.  
Sak. (Zy.) 13,43

أَنْ تُؤْمِنَ وَلَوْ أَلْحَدَ النَّاسُ

that you believe even if the people apostatize.  
Amin (Zy.) 7,28

وَلَكِنَّ أُمَّهُ هِيَ أَجْمَلُهُنَّ وَإِنْ  
كَانَتْ شَوْهَاءَ

But his mother would be the most beautiful of all, even if she were the ugliest.  
Raf. wah. I,33,11

B The subordinate clause may precede the main clause; the conditional particles *إِنْ* or *لَوْ* are always preceded by the conjunction *و*, which, in this position, also refers to the following main clause and not to any prior statement:

وَإِنْ أَعْطَيْتَنِي ثِقْلَ رَمَالِ الْبَادِيَةِ  
نَهَبًا لَا أَخْطُو خُطْوَةً إِلَيْهَا

Even if you gave me the weight of the desert's sand in gold, I would not go a single step in that direction.  
Raih. mul. 73,10

or it may also be used as a parenthetical construction:

هَذِهِ أَوَّلُ جَلْسَةٍ وَإِنْ كَانَتْ غَيْرَ  
رَسْمِيَّةٍ فِي مَوْتَرِ الْعَقِيرِ

This was the first —though unofficial— session of the conference of al-Aqir.  
Raih. mul. 71,6

بَيَّدَ أَنَّهُ ضَايِقُهَا وَإِنْ لَمْ تَدْرِ  
لِمَاذَا حَمَّاسُهُ لِرَأْيِهِ

But his enthusiasm for his [own] ideas vexed her, though she did not know why.  
Mah. qah. 19,20

Note that a simple conditional construction —without the use of the coordinate conjunction *و* — may have a concessive meaning:

إِنَّكَ إِنْ أَلْحَمْتَ عَشْرِينَ قَرْنًا فَلَنْ  
تَظْفَرَ مِنِّي بِكَلِمَةٍ  
that you, even if you  
implored for twenty cen-  
turies, would never win  
a word from me.  
Hak. sheh. 61,5

C In normal concessive constructions, as we have seen, the subordinate clause expresses a hypothetical situation and even one that is contrary to fact. Both are used as a means to stress the validity of the statement of the main clause. Very frequently, however, the subordinate clause refers to a present or to a past event whose actual occurrence has not nullified the content of the main clause. Because of this, the meaning of the construction becomes more adversative than concessive.

Structurally, the adversatives cannot be considered in any way different from the concessives, since they are introduced by the same particles that are also used, in the same way, in conditional clauses. The particles are always preceded by the conjunction وَ :

آلَتْ كَفَالَةَ مُحَمَّدٍ إِلَى أَبِي طَالِبٍ  
وَإِنْ لَمْ يَكُنْ أَكْبَرَ إِخْوَتِهِ سِنًا  
The custody of Mohammed  
went to Abu Talib, al-  
though he was not the  
eldest brother.  
Hai. sir. 114,12

نَحْنُ مَا بَرَزْنَا إِلَى الْوُجُودِ فِي  
لَحْظَةٍ وَاحِدَةٍ وَلَا سَلَكْنَا طَرِيقًا  
وَاحِدًا وَإِنْ يَكُنْ مَصْدَرْنَا وَاحِدًا  
وَمَرَجِعُنَا وَاحِدًا  
We have not come into the  
world at the same moment,  
nor have we walked the  
same path, even though our  
origin and goal be the  
same. Nu'. liq. 79,1

مَا هِيَ أَلَمَرَّةُ الْأُولَى أَصَافُحَكَ  
فِيهَا وَإِنْ تَكُنْ يَدَانَا مَا تَلَامَسَتَا  
مِنْ قَبْلُ  
That is not the first time  
we have shaken hands, al-  
though our hands have  
never touched before.  
Nu'. liq. 32,10

قَدْ عَكَفُوا عَلَى الشَّعْرِ الْجَاهِلِيِّ  
وَإِنْ كَانَ قَائِلُوهُ مِنَ الْمُشْرِكِينَ  
الْكَفَّارِ  
They were busily engaged  
with pre-Islamic poetry...  
although their creators  
were idolatrous unbelievers.  
Far. (Zy.) 17,17

مَعَ ذَلِكَ كَانَتْ تُحِبُّهَا كَثِيرًا وَإِنْ  
كَانَتْ فِي الْحَقِيقَةِ أُمًّا بِالتَّبْنِ  
In spite of that, she  
loved her dearly even  
though she had only  
adopted her.  
Mah. zuq. 31,10

قَالَ بِبَيِّقِينَ وَإِنْ كَانَ فِي الْحَقِيقَةِ  
يَذْهَبُ إِلَى هُنَاكَ أَوَّلَ مَرَّةٍ  
He spoke with assurance,  
although he was actually  
going there for the first  
time. Mah. qah. 70,18

إِنَّمَا هِيَ عَامَّةٌ تَشْمِلُ الْمَجْتَمَعَاتِ  
الْإِنْسَانِيَّةَ كُلَّهَا وَإِنْ كَانَتْ تَتَغَيَّرُ  
بِاخْتِلَافِ الْعَوَامِلِ وَالظُّرُوفِ  
It is a general [crisis]  
which affects all human  
societies, although it  
varies according to the  
different factors and  
circumstances surrounding  
them. al-Hus. (Br.II) 3,1

ذَلِكَ دَوْرٌ حَصَى وَرَاحَ وَإِنْ بَقِيَتْ  
آثَارُهُ  
That is a period that has  
definitely gone by even  
though its effects still  
remain. Sak. (Zy.) 13,47

سَاهَمَ فِيهِ الشَّابُّ كَمَا يَنْبَغِي  
وَإِنْ وَدَّ لَوْ يُغَادِرُ الْبَيْتَ فِي  
أَقْرَبِ وَقْتٍ  
The young man took part  
[in the conversation] as  
was seeming, although he  
wanted to leave the house  
as soon as possible.  
Mah. qah. 131,5

D In the instances in which the subordinate pre-  
cedes the main clause, the latter may be introduced  
by particles which emphasize the adversative meaning  
characteristic of this construction:

أَنَا وَإِنْ لَمْ أَكُنْ رَاهِبًا وَلَا قَسِيصًا  
وَلَكِنِّي صَهْرُ الْكَرْدِ بِنَالٍ  
Although I am neither monk  
nor priest, I am the  
Cardinal's relative.  
Manf. sha'. 158,5

إِنْ, in concessive constructions, may also be  
modified by the emphatic particle لَ , which is pre-  
fixed to إِنْ , thus following the conjunction وَ .  
In this case, the main clause, when subsequent to the  
subordinate, is usually also introduced by the same  
emphatic particle, although it may instead be preceded  
by the conjunction فَ (see Vol. III, p. 360ff.):

وَلَيْنَ لَمْ أَسَلْ الْمَوْتَ وَلَا نَقَضْتُ  
لَهُ عَهْدًا فَإِنِّي صِرْتُ أَحِبَّ الْحَيَاةَ  
أَيْضًا

Although I have not forgotten death or renounced my allegiance to it, I love life also.  
Gibr. II, 195, 1

هِيَ ثَوْرَةٌ عَامَّةٌ — وَلَيْنَ كَانَ  
الْقَائِمُونَ بِهَا مِنْ ضُبَّاطِ الْجَيْشِ

This is a revolution of the masses..., although the ones who carried it out were army officers.  
al-Raf. (Zy.) 19, 44

وَلَيْنَ كَانَ بَعْدُ فِي الثَّانِيَةِ عَشْرَةَ  
مِنْ سِنِهِ لَقَدْ كَانَ لَهُ مِنْ عَظَمَةِ  
الرَّحِمِ

Although he was only twelve years of age, he already possessed a spiritual greatness.  
Hai. sir. 115, 11

#### § 262 INCOMPLETE CONDITIONAL CLAUSES

A In conditional constructions in which the subordinate clause precedes the main clause, the latter may undergo ellipsis of some of its parts, e.g.,

a) After a subordinate clause introduced by *لو*, the complete main clause may be omitted; the construction, in this case, has the value of an invitation or a polite request:

لَوْ أَنِّي وَجَّهْتُهُ إِلَى بَيْتِي فِي  
طَرِيقِهِ بَيْنَ زَوْجِي وَوَلَدِي؟

May I direct him to my house to see my wife and children on his way?  
Hak. ahl. 26, 7

b) Frequently, the main clause only introduces new elements which offer a complement to the idea expressed — although conditionally — in the subordinate. All the other elements of the main clause being omitted are easily understood or have already been mentioned in the subordinate clause. The elements presented as the main clause are introduced by *ف* (see Vol. III, p. 361ff.):

لَيْنَ دَلَّ هَذَا التَّعَنُّتُ عَلَى شَيْءٍ  
لَعَلَى شِدَّةٍ جَرَّصَ أَصْحَابِهِ عَلَى  
التَّشْكِيكِ فِي الْإِسْلَامِ

If this obstinacy shows anything, it is their great desire to cast suspicion on Islam.  
Hai. sir. 43, 5

إِنْ أَلْفَوْا أَوْ شَعَرُوا أَوْ كَتَبُوا  
فَبِالْعَرَبِيَّةِ

If they composed or wrote poetry or books, [it was] in Arabic.  
Amin duh. I, 310, 5

أَنَّ كُلَّ أَمْرٍ يَوْمَ الْقِيَامَةِ مَجْزِيٌّ  
بِأَعْمَالِهِ إِنْ خَيْرًا فَخَيْرٌ وَإِنْ شَرًّا  
فَشَرٌّ

that every human being will be rewarded on the Day of Resurrection according to his deeds, good or bad.  
Hai. sir. 8, 15

إِنْ كَانَ هُنَاكَ أَحَدٌ يَشْكُ  
فَهُوَ دَائِمًا أَنْتَ

If there is going to be anyone who will doubt, it will be you.  
Hak. sul. 94, 2

c) When the subordinate clause precedes the main clause, only seldom are there any cases of ellipsis in the subordinate clause:

أَنَّ كُلَّ أَمْرٍ يَوْمَ الْقِيَامَةِ مَجْزِيٌّ  
بِأَعْمَالِهِ إِنْ خَيْرًا فَخَيْرٌ وَإِنْ شَرًّا  
فَشَرٌّ

that every human being will be rewarded on the Day of Resurrection according to his deeds, good or bad. Hai. sir. 8, 15

B When the main clause precedes the subordinate, a complete sentence is not necessary after the particle *لو*. In concessive constructions, *لو* very frequently introduces new elements that, although only hypothetically presented, modify or complete the statement of the main clause. In such cases, the elements following the particle will take the function required by the main clause and, if necessary, the grammatical case. The elliptical construction usually follows the main clause, but it also may be placed as a parenthetical construction immediately after the part of the main clause it modifies:

لَأَنَّا لَمْ نَعْرِفِ الطَّمَأْنِينَةَ وَلَوْ  
مِنْ بَعِيدٍ

For we never had even the remotest experience of tranquillity.  
Jabr. (Br.) 70, 22



شَعَرْتُ لِتَرْكِهَا بَشْيَءٌ وَلَوْ قَلِيلٌ  
مِنَ الضِّيقِ

I felt some uneasiness on leaving her, even if only a little.  
Qal. (Zy.) 21,13

أَمَلًا بِأَنْ يَعُودَ كَاتِبُهَا وَيَذْكُرَنِي  
وَلَوْ بِسَطْرٍ أَوْ سَطْرَيْنِ

hoping that its author would remember me again, even if with just a few lines. Nu'. kan. 7,8

أَوَإِنَّكَ أَنْتَ مِنْ أَنْ مَنْ رَأَىكَ وَلَوْ  
مَرَّةً لَا يَنْسَاكَ؟

Are you so confident of the fact that whoever sees you, even if only once, will never forget you?  
Nu'. liq. 11,2

رَمْتُ إِلَّا سِتْخَدَامَ وَلَوْ بِكَفَافِ يَوْمِي

I sought any occupation, even if only for my daily livelihood.  
Gibr. II,164,9

يُسْكِنُ الْعَمَدِ الْذِي لَا يَسْتَطِيعُ  
أَنْ يَسْتَعْنِيَ عَنِ الْمَدْنِيَّةِ وَلَوْ يَوْمًا  
وَاحِدًا

Poor is the educated man who cannot do without civilization, not even for a single day.  
Raih. mul. 73,13

C Of special interest are the cases of ellipsis in alternative conditional constructions when so confronted that the second is the negative counterpart of the first (i.e., "if A, then..., if not A, then...").

This is actually never expressed complete in all its members, which theoretically include two conditions with their respective main clauses.

In these cases of ellipsis, an introductory element or a new statement may replace the original first member of the alternative conditional construction. The second part is introduced by the compound *وَلَا*, still with a meaning equivalent to the original of "if not." The conditional nature of *إِلَّا* retains its influence on the statement following (which was originally the main clause) so that, consequently, it is syntactically equivalent to any main clause in a conditional construction; thus it usually takes a perfect, with or without preterital meaning, or is otherwise usually introduced by *فَ*, following the same patterns as the conditional constructions:

قَلْبُهُ يَحْدِثُهُ بِأَنَّهَا جَمِيلَةٌ وَإِلَّا مَا  
جَذَبَتْ شَخْصًا كَقَاسِمٍ بِكَ

He assumed that she must be beautiful, otherwise she would not have attracted a man like Qasim Bey. Mah. qah. 112,12

قَدْ أَعْجَبْتَهُ وَإِلَّا فَفِيمَ هَذَا الْإِهْتِمَامُ  
الشَّدِيدِ

He certainly liked her, otherwise why this great interest?  
Mah. zuq. 196,20

*وَإِلَّا* is also frequently used following an imperative, still retaining its equivalence to "if not" (and thus conditional) but also having the meaning of "otherwise":

إِنْصَرَفْ بِهِ عَنِّي وَإِلَّا فَأَنَا قَاتِلُهُ  
لَا مَحَالَةَ

Take him away from me, [if not] otherwise I surely would kill him.  
Nu'. liq. 110,11

قُلْ مَنْ أَنْتَ وَإِلَّا تَرَكْتُكَ يَمُوتُ

Tell me who you are; if not, I shall leave you to die. Gibr. III,117,4

أَتْرُكُ الْمَسْرَحَ حَالًا — وَإِلَّا  
فَأَنْتَ أَعْلَمُ بِمَا يَكُونُ

Leave the stage immediately..., otherwise you know what will happen.  
Manf. sha'. 38,5

دَعْنِي وَإِلَّا فَضَحْتَنِي أَمَامَ  
الْخَلْقِ

Leave me [alone], otherwise you will disgrace me in the eyes of the people.  
Mah. zuq. 56,6

أُخْرِجِي مِنْ أَمَامِي يَا أَمْرَأَةً وَإِلَّا  
حَطَمْتُ عَصَايَ فَوْقَ رَأْسِكَ

Go away from my presence, woman, otherwise I'll break my stick on your head. Tai. (Zy.) 34,7

D In its development from these elliptical constructions and others with a meaning still related to the conditional, *إِلَّا* has also become a particle which expresses a simple opposition to a preceding statement or situation, completely equivalent to the English "otherwise." In such cases, not even a tentative translation of "if not" is any longer possible.

The statement following **إِلَّا** is still used according to the patterns given above for main clauses in conditional constructions and thus will be nonpreterital perfect or introduced by **فَ** :

لَا تَتْرِكْنِي وَإِلَّا سَقَطْتُ فِي  
الْجَحِيمِ !

Don't abandon me, otherwise I shall perish in the Eternal Fire.  
Hak. ahl. 134,15

وَالَّذِي قَالُوا عَنْهُمْ أَلْعَالَمِ ؟

Otherwise, what would people say about them?  
Nu'. kan. 62,11

لَا أُحِبُّ أَنْ أَسْمَعَ مِنْكُمْ هَذِهِ  
الْأَنْشُودَةَ مَرَّةً أُخْرَى وَإِلَّا حَطَمْتُكُمْ  
جَمِيعًا

I don't want to hear this song from you any more, otherwise I'll break all of your bones.  
Manf. sha'. 40,7

## § 263 EXCEPTIVE CONSTRUCTIONS

Of all the elliptical usages derived from conditional constructions, the most important are those with an exceptive meaning.

In spite of their similarity, **إِلَّا** as an exceptive particle is historically and structurally different from **وَالَّذِي** as an equivalent to the disjunctive "otherwise," as mentioned above. In this latter case, as we have shown, it is the subordinate clause originally following **وَالَّذِي** that has been omitted; hence, its peculiarities in construction and meaning. Moreover, **إِلَّا** is either a member of an alternative conditional construction, or has been derived from one.

On the other hand, **إِلَّا** as an exceptive particle has been derived from a simple conditional construction with a negative meaning in both the main and subordinate clauses from which the parts common to both have been omitted in the subordinate clause.

**إِلَّا** may still be used as a negative conditional particle. In this case, it introduces a verbal sentence with inverted word order. The perfect in the clause takes its temporal aspect in accordance with

the main clause, which is always a negative sentence and precedes the conditional subordinate.

حَتَّىٰ إِنَّهُ لَمْ يَعْرِفْ أَحَدًا إِلَّا أَخْتَهُ  
عَرَفَتْهُ مِنْ بَنَانِهِ

so that no one would have recognized him had his sister not done so by the tips of his fingers.  
Hai. sir. 299,18

After a negative statement, the use of another one subordinated by the conditional particle **إِلَّا** may be understood to imply that the events of the first will not occur "if not" accompanied by the second:

لَا أَقُولُ فِيهِ شَيْئًا إِلَّا فَعَلْتُ

I will not say a word in it without [at the same time] turning it into fact. (*Of course not: I will not say anything if I did not do it, or: unless I did it.*)  
Manf. sha'. 56,5

وَلَمْ يَكُنْ هَذَا الشَّيْخُ يَسْتَطِيعُ  
أَنْ يَجْلِسَ فِي مَجْلِسٍ إِلَّا فَخَرُ  
بِأَخِيهِ

This sheikh could not attend a reunion without bragging of his brother.  
Hus. ayy. I,80,12

مَا تَكَلَّمَ إِلَّا خَيْلَ إِلَى النَّاسِ  
أَنْ —

He never spoke without people's thinking that....  
Raf. wah. I,114,18

The use of **إِلَّا** as an exceptive particle is derived from conditional constructions in which the subordinate conditional clause would simply be a repetition of the main clause with some new elements added and in which all parts common to both the main and subordinate clauses, have been omitted. (See the first example mentioned after the introduction above.)

According to the different forms in which this ellipsis of common parts appears in either or both members of the exception, exceptive constructions may be divided into three main groups. All three, however, are not in equally frequent use.

A **إِلَّا** as an exceptive particle primarily introduces a noun that represents an exception to another

noun of a more general meaning already mentioned in the preceding negative sentence.

The grammatical case of the noun following **إِلَّا** is, in this construction, the same as the noun in the sentence which the exception modifies<sup>34</sup>:

لَيْسَ مَنْ يَعْرِفُهُ فِي الْقَرْيَةِ حَتَّى الْيَوْمِ إِلَّا أَنَا	There is no one in the village who knew him but me. Nu'. kan. 10,1
لَيْسَ لِي نَصِيبٌ مِنَ الدُّنْيَا إِلَّا هَذِهِ الْمَسَاحَةُ الصَّيْقَةُ الْجَامِدَةُ	I have no other property on earth than this narrow, dry patch of land. Qud. (Br.) 54,24
لَسْتُ أَرْجُو شَيْئًا إِلَّا هَذَا	I expect only this. Hak. sul. 49,1
أَصْبَحْتُ أَحَادِيثَ لَكَ طِفْلَةً لَا تَلْدُ لَكَ آلَانَ إِلَّا أَقْلَهَا	Of the stories I used to tell you as a child, only a few interest you now. Qal. (Zy.) 21,18

B The first member of the exceptive construction may also introduce a noun that, structurally, belongs to the second member—in this case a complete sentence in which the noun is represented in its proper function and case by a personal pronoun:

مَا مِنْ قَرْيَةٍ إِلَّا مَوْضِعُهَا جَمِيلٌ وَمَا مِنْ مَوْضِعٍ جَمِيلٍ إِلَّا فِيهِ قَرْيَةٌ	There is no village that does not have a beautiful location, nor is there a beautiful location without a village on it. Sak. (Zy.) 13,4
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C The most common construction is that in which **إِلَّا** introduces a part which is a necessary component of the sentence. The noun introduced by **إِلَّا** then

34. According to Arab grammarians and also to Western scholars (see, e.g., Wright, II, 336 B and Reck., Arab. Synt., p. 503), the accusative case is also found following the particle, but not as frequently. In unvocalized texts it is not possible to ascertain in most of the instances the case intended.

assumes the case required by its function within the sentence.

a) Thus the noun following **إِلَّا** may be

1) in the nominative case

(a) as subject of a verbal sentence:

لَا يَعْلَمُ إِلَّا اللَّهُ أَيْنَ تَذْهَبُ	Only God knows where she went. Manf. mag. 248,5
أَلَا يَفْرَقُ بَيْنَنَا إِلَّا الْمَوْتُ	that only death would separate us. Manf. mag. 157,3
وَلَا يَكَادُ يَشْكُو الزَّوْجَ إِلَّا الْمَتَزَوِّجُونَ	Almost no one complains about marriage except married men. Mah. zuq. 28,8
لَمْ يَبْقَ عَلَى السَّابِعَةِ إِلَّا الْقَلِيلُ	It is shortly before seven o'clock. Manf. sha'. 83,4
لَيْسَ بَيْنَهَا مِنَ اللُّغَاتِ الْمَعْرَبَةِ إِلَّا ثَلَاثٌ	Of all the languages originally declined, there are only three extant. Djir. tar. I,51,6
الَّذِي لَمْ يَكُنْ يَسْكُنُهُ مِنْ غَيْرِ الْمَجَارِيْنِ إِلَّا هَذَا الرَّجُلُ وَهَذَانِ الْفَارِسِيَانِ اللَّذَانِ —	in which, other than the neighbors, this man and these two Persians who... lived. Hus. ayy. II,44,19
لَيْسَ عَلَى الْقُرْبِ إِلَّا السَّمْعُ وَالطَّاعَةُ	A monkey must only obey. Sib. (Br.) 112,28

(b) as subject or predicate of a nominal sentence.

Of special interest under this category are the cases in which **إِلَّا** introduces a necessary part of a nominal sentence, usually the predicate; but it can also introduce the subject if the word order has been inverted. In both cases, the noun will be in the nominative case. The nominal sentence is always a negative statement introduced by a negative adverb:

- مَا عَلَيْكَ إِلَّا تَجْدِيدُ مَلَابِسِكَ  
Mah. qah. 109,12  
You have only to change.
- مَا أَنَا إِلَّا مَاءٌ  
Hak. sheh. 149,5  
I am only water.
- فَمَا هَذِهِ الْكَوَاكِبُ إِلَّا أَفْلَاكٌ  
كَالْأَرْضِ سَوَاءٌ  
Hai. sir. 131,5  
for these stars are planets exactly like the Earth.

(a) after " لَا of general denial."  
The exceptive particle may then introduce a noun in the nominative as an exception to the general denial of existence; cf. لَا إِلَهَ إِلَّا اللَّهُ, "There is no god but Allah":

- لَا شَيْءَ إِلَّا الْفِكْرُ وَالنَّظَرُ  
وَالْحَكْمُ  
Raf. wah. I,15,11  
There is nothing but thought, contemplation, judgment.

## 2) in the accusative case

(a) as object of the verb in the sentence:

- مَا كُنْتَ تُحِبُّ إِلَّا نَفْسَكَ  
Manf. (Zy.) 30,33  
You only loved yourself.
- (الْمَرْأَةُ الَّتِي) يَجِبُ أَنْ لَا  
تَتَعَلَّمَ إِلَّا مِقْدَارًا مَحْدُودًا مِنْ مَبَادِي  
بَعْضِ الْعُلُومِ تَحَسُّبَ رَقِيقَةٍ  
Q. Amin (Zy.) 5,27  
[The woman who] is allowed to learn only a certain amount of the principles of some sciences is considered [to be] a slave.

Note in the following the use of a pronominal relative clause in the function of an accusative case (see Vol. III, p. 18):

- مَنْ النَّاسِ مَنْ لَا يُصَدِّقُونَ إِلَّا  
مَا يَقْرَهُ الْعَقْلُ  
Hai. sir. 55,18  
There are people who believe only what intelligence determines.

(b) or as an adverbial determination:

- لَمْ يَرِ إِلَّا مُنْفَرِدًا  
Tai. (Br.) 124,7  
He was only seen alone.
- مَعَ أَنَّ ثَوْبِيَّةَ لَمْ تُوضِعْهُ إِلَّا  
أَيَّامًا قَلِيلًا  
Hai. sir. 109,20  
Although Thuwayba only nursed him a few days....
- أَنْ لَا تَخْرُجَ الْمَرْأَةُ مِنْ بَيْتِهَا  
إِلَّا مَحْمُولَةً إِلَى قَبْرِهَا  
Q. Amin (Zy.) 5,17  
that women leave their houses only when they are carried to their graves.
- إِنِّي لَمْ أَرَكَ إِلَّا الْيَوْمَ  
Hak. ahl. 65,16  
Today I saw you for the first time.

3) in the genitive case, but only after a preposition:

- أَتَهَا مَا كُتِبَتْ إِلَّا لَهَا  
Manf. sha'. 140,14  
that it was written only for her.
- خَلَّتِ الدَّارُ تَقْرِيًّا إِلَّا مِنْهُ  
Mah. qah. 24,16  
The house was deserted except for him.
- لَا أَمَلٌ لَنَا آلَانَ فِي الْحَيَاةِ إِلَّا  
فِي الْكَهْفِ  
Hak. ahl. 69,15  
Our only hope in life is in the cave.
- لَمْ يَكُنْ مَعْنِيًّا إِلَّا بِأَخْبَارِ  
الْمَغَارِ وَالْفَتْحِ  
Raf. wah. I,17,11  
He was interested only in stories of battles and conquests.
- لَمْ نَتَخَاطَبْ إِلَّا بِالْعَيْنِ  
Manf. sha'. 102,1  
We have only conversed with our eyes.
- لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ  
Hai. sir. 6,6  
There is no power and no strength save in God.

b) may introduce a noun clause preceded by أَنْ or أَنَّ in place of and in the function of a noun:



فَلَمْ يَكُنْ لَهُ إِلَّا أَنْ يَنْزِلَ عَلَى  
رَأْيِهِمْ

Thus he had to give in to  
their opinion.  
Hai. sir. 291,15

أَمَّا الْقَاسِمُ وَبَدَّ اللَّهُ فَلَمْ يَعْرِفْ  
عَنْهُمَا إِلَّا أَنَّهُمَا مَاتَا طِفْلَيْنِ فِي  
الْجَاهِلِيَّةِ

With regard to al-Qasim  
and 'Abdallah, the only  
thing known about them is  
that they died while they  
were still children be-  
fore Islam.  
Hai. sir. 128,7

مَا أَحْسَبُ إِلَّا أَنَّهُ عَمَلٌ غَيْرُ  
قَلِيلٍ فِي تَكْوِينِ عَقْلِهِ

I cannot but think that  
it had a great part in  
the development of his  
intelligence.  
Hus. ayy. I, 87,13

مَا أَحْسَبُ إِلَّا أَنَّكَ الَّذِي —

I do think that you are  
the one who....  
Manf. mag. 188,4

لَمْ يَبْقَ إِلَّا أَنْ يَقْتُلُوهُ

The only thing left was  
for them to kill him.  
Hai. sir. 208,23

مَا أَحْسَبُ إِلَّا أَنَّهُ سَيَحْدُثُ  
الَّيْلَةَ فِي هَذِهِ الْقَاعَةِ حَادِثٌ  
عَظِيمٌ

I believe that tonight  
something important will  
happen in this hall.  
Manf. sha'. 24,5

c) *إِلَّا* may also introduce an adverbial sub-  
ordinate clause instead of an adverbial determination.  
In such cases, the meaning of the construction will  
depend on the nature of the subordinate clause which  
*إِلَّا* precedes:

هِيَ كَلِمَةٌ حَفِظْتُهَا وَلَمْ أَفْهَمْهَا  
إِلَّا وَأَنَا طَالِبٌ فِي مَدْرَسَةِ الْقَضَاءِ

That is a word I memor-  
ized but which I only  
understood when I was a  
student in Law School.  
Amin (Br.) 86,25

حَتَّى إِنَّهُ لَمْ يَقْتُلْ إِلَّا بَعْدَ أَنْ  
ضُرِبَ سَبْعِينَ ضَرْبَةً

so that he was killed  
only after having been  
struck sixty times.  
Hai. sir. 299,17

أَنَّهَا مَا أَقَامَتْ هُنَاكَ بَعْضَ أَيَّامِ  
الْعُطْلَةِ إِلَّا وَتَأَقَّتْ إِلَى أَنْتِهَائِهَا

that she had never stayed  
there for more than a few  
days of [her] vacation  
without longing for it to  
end. Ghur. (Zy.) 31,31

وَلَا يَذْهَبُ رَجُلٌ أَوْ فَتًى إِلَى  
الْمَقْبَرَةِ إِلَّا وَفِي يَدِهِ فَنُوسٌ

But no man or boy would  
go into the cemetery un-  
less carrying a lantern  
in his hand.  
Mub. (Zy.) 22,26

لَا أُعْطِيهَا الْكِتَابَ إِلَّا إِذَا رَأَيْتُ  
فِي وَجْهِهَا بَارِقَةَ أَمَلٍ

I will not give her the  
letter unless I see a  
spark of hope in her face.  
Manf. sha'. 92,6

إِنَّا لَنْ نَسْتَطِيعَ أَنْ نَرْفَعَهُ إِلَيْنَا  
إِلَّا إِذَا نَزَلْنَا إِلَيْهِ

We shall be able to raise  
them [the people] only  
after we have descended  
to their level.  
Musa (Zy.) 2,36

لَا تَعُودِي إِلَّا إِذَا دَعَوْتُكَ

Don't come back until I  
have called you.  
Manf. sha'. 102,17

لَا يُمْكِنُ أَنْ يُكْتَبَ إِلَّا إِذَا ذُكِرَتْ  
هَذِهِ الْغُرْفَةُ

It cannot be written un-  
less this Chamber is men-  
tioned. Kam. (Zy.) 4,2

لَيْسَ بَيْنَ الرَّجُلِ وَوَطَنِهِ وَلَا بَيْنَ  
الْوَلَدِ وَوَالِدِهِ إِلَّا كَمَا يَكُونُ بَيْنَ  
الْقَطْعَانِ وَالرَّعَى

[The relationship] between  
man and his country or  
father and son is dif-  
ferent from that between  
flocks and their pasture.  
Zayy. (Br.II) 156,12

d) The exceptive construction, which we have  
seen usually modifying a main clause, may also modify  
a subordinate:

أَلَا تَزُورُنِي عِنْدَمَا يَصِيرُ هَذَا  
الْمَكَانُ خَالِيًا إِلَّا مِنَ الشَّيْخُوخَةِ  
الْمَحْزَنَةِ؟

Won't you visit me when  
this place will be empty  
but for a sad old age?  
Gibr. II, 38,8

e) In an exceptive construction (see Vol. III, p. 338), a nominal sentence quite often refers to a temporal circumstance. The exceptive expression is generally used to introduce a coordinated or subordinated statement preceded most often by **حَتَّى** but also by **وَمَا**. This statement, though syntactically subordinate, logically represents the main idea of the construction (see examples in the paragraphs following).

The subject of the nominal sentence—in the first member subsequent to the negative adverb—is a personal pronoun in gender agreement with the predicate—the substantive following the exceptive particle **إِلَّا**—which usually is a word of temporal significance, such as "day," "moment," etc.

**وَمَا هِيَ إِلَّا لَحْظَةً حَتَّى قَالَ —** Just a moment later, he said.... Manf. sha'. 23,13

**وَمَا هِيَ إِلَّا هَنِيئَةً حَتَّى —** Just a short time had gone by when.... Manf. sha'. 108,7

**مَا هِيَ إِلَّا أَيَّامٌ حَتَّى سَمِعَ لَقَبَ الشَّيْخِ —** Only a few days had passed when he became tired of the name "sheikh." Hus. ayy. I,38,6

In addition, the temporal-exceptive construction very frequently introduces a noun clause which functions as the predicate in the nominal sentence. The word expressing the temporal sphere is also missing. In this instance, the personal pronoun may be either

in the masculine:

**مَا هُوَ إِلَّا أَنْ عَلِمَتْ بِمَا حَدَثَ فِي غِيَابِهَا حَتَّى —** No sooner had she learned what had happened in her absence.... 'Aqq. (Zy.) 15,47

**مَا هُوَ إِلَّا أَنْ بَلَغْتُ مَأْمَنِي حَتَّى جَمَعْتُ رِجَالِي وَ —** No sooner had I arrived at a safe place then I gathered my men and.... Manf. sha'. 214,1

or in the feminine:

**وَمَا هِيَ إِلَّا أَنْ يَحْضُرَ الدَّرْسَ الْأَوَّلَ وَسَمِعَ — حَتَّى يَفْتَنَ بِهَذَا اللَّوْنِ مِنَ الْعِلْمِ** No sooner had he attended the first lesson and heard...then he was fascinated by this aspect of learning. Hus. ayy. II,114,13

In some instances, the personal pronoun in question could be understood as being either in agreement with the subject of the following noun clause or with the logical subject of the complete construction introduced by the statement following the exceptive construction:

**وَمَا هِيَ إِلَّا أَنْ أَنْهَلَتْ عَلَيْهِ شَتْمًا وَتَأْنِيًا — حَتَّى أَنْتَهَتْ بِهِ إِلَى —** As soon as she had poured a shower of insults and reproof over him..., she brought him to.... Hus. ayy. I,60,4

**مَا هِيَ إِلَّا أَنْ أَقْبَلْتُ بَوَارِدَ عِيدِ الْأَضْحَى فِي سَنَةِ مِنَ السَّنِينَ وَأَخَذَتْ أُمُّ الصَّبِيِّ تَسْتَعِدُّ لِهَذَا الْعِيدِ** One year, no sooner had the Feast of the Immolation drawn near when the boy's mother began to make preparations for it. Hus. ayy. I,119,9

f) The negative adverb **إِنْ**, already obsolescent in older times, is still frequently used in this construction to introduce a nominal sentence (see Vol. I, § 36):

**إِنْ هِيَ إِلَّا لَحْظَةً حَتَّى —** A moment later.... Idr. (Br.) 79,10

**إِنْ هِيَ إِلَّا بِضْعَةُ قُرُوشٍ** It was only a few piasters. Maz. (Br.) 10,15

It is also used to emphasize the negative meaning of **مَا** in the negation of verbal sentences:

**مَا إِنْ بَلَّغْنَا الْبَابَ حَتَّى أَبْصَرْنَا بِهَا جَالِسَةً فِي فِرَاشِهَا** We had hardly reached the door when we saw Baha sitting on her bed. Nu'. liq. 110,17

وَمَا إِنْ دَخَلَ أَبْنُهُ حُسَيْنَ الْمَخَزَنِ  
وَأَلْقَى يَدَهُ عَلَى الصَّنَدِ وَقَ حَتَّى  
وَضَبَ وَالِدُهُ مِنْ مَرَضِهِ عَلَى الْعَتَبَةِ

No sooner did his son,  
Husain, enter the store  
and lay his hand on the  
case then his father  
jumped up from where he  
was sitting near the  
threshold.

Nu'. (Zy.) 33,20

وَمَا إِنْ هَمَّ بِالنَّزُولِ حَتَّى لَحَهُ  
الْبَسَاتِي

He had hardly started to  
climb down when the gar-  
dener saw him.

Qal. (Zy.) 21,35

مَا إِنْ قَرَعْتُ مِنْ ذَلِكَ — حَتَّى  
سَمِعْتُ —

I had barely finished  
that...when I heard....

Hak. yaum. 40,7

مَا إِنْ سَقَطَ الْأَسْوَدُ حَتَّى خَرَجَ  
عَتَبَةُ بْنُ رَبِيعَةَ

al-Aswad had hardly fallen  
when 'Utba ibn Rabia went  
out. Hai. sir. 263,11

g) *إِلَّا*, as we have seen, is generally used  
in the construction following a negation; however,  
it may also be found

1) after verbs or nouns that have a meaning  
in some way related to a negation:

أَبَوْا مَعَ ذَلِكَ إِلَّا الْخُرُوجَ

However, they insisted on  
coming out.

Hai. sir. 291,15

يَأْبَى إِلَّا أَنْ أَعِيشَ عَيْشَ الْمُقْلِينَ  
وَأَبَى إِلَّا أَنْ أَتَمْنَعَ بِكَالِي  
الَّذِي —

He does not want me to  
live destitute, and I  
refuse to use my wealth,  
which....

Manf. mag. 82,16

لِعَبْرِ شَيْءٍ إِلَّا أَنْ —

For no other reason than....

Hai. sir. 313,13

ذَلِكَ مُسْتَحِيلٌ إِلَّا إِذَا اسْتَطَاعَتْ  
كَلِمَتُكَ هَذِهِ أَنْ تَمْحُو قُبْحِي

That is impossible, un-  
less your words could wipe  
out my ugliness.

Manf. sha'. 281,4

2) and after interrogatives or rhetorical  
questions which may imply a negative answer:

وَهَلِ الْعَيْشُ — إِلَّا مَفَارَةَ دَائِمَةً؟

What is life...but a con-  
tinuous risk?

Nu'. liq. 62,3

مَا السِّيَاسِيَّةُ إِلَّا هَذِهِ

What else is politics!

Hak. sul. 40,13

فَمَا هُوَ إِلَّا أَسْمٌ

What is that but [just] a  
name? Mah. qah. 111,20

هَلْ لِهَذَا مِنْ سَبَبٍ إِلَّا أَنَّهُ  
مُخْرِفٌ أَحْمَقُ؟

Is there any reason for  
this except that he is a  
damn fool?

Hak. ahl. 77,16

هَلْ أَنَا إِلَّا جَسَدٌ جَمِيلٌ

I am just a beautiful  
body! Hak. sheh. 50,4

h) *إِلَّا* is also often used following affirmative  
sentences and after those in which the conditional  
meaning of "if not" is completely excluded. In such  
constructions, *إِلَّا* functions as a particle introducing  
an adverbial modification; thus it is followed by a  
noun in the accusative case and has a meaning equi-  
valent to the English "except":

كُلُّهُمْ عَرَبٌ إِلَّا وَاحِدًا

All of them were Arabs,  
with one exception.

Djir. tar. I,101,25

كُلُّهُمْ نَكَلَ عَنِ الشِّرَاءِ إِلَّا أَخَا  
الصَّبِيِّ

All of them refrained  
from buying, except the  
boy's brother.

Hus. ayy. II,89,13

نَهَضَ الْجَمِيعُ لِلرَّقْصِ إِلَّا إِحْسَانَ  
وَمَحْجُوبَ اللَّذَيْنِ يَجْهَلَانِ

Everyone stood up to  
dance, except Ihsan and  
Mahjub, who did not know  
how. Mah. qah. 186,22

ضَى اللَّيْلُ إِلَّا أَقَلَّهُ

Almost the entire night  
had passed.

Manf. mag. 9,7

الشقة وما تعوى لك — لكما —  
إلا صوانا صغيرا في حجرة النوم

The apartment and what it contains belong to you, to both of you, with the exception of a small closet in the bedroom.  
Mah. qah. 129,9

وجد الظلام يوشك أن يبتلع  
الحجرة إلا نورا خافيا آتيا من  
ناحية الشرفة

He found the room almost dark, with the only exception of a faint light coming from the balcony.  
Mah. qah. 134,15

كانت المقاصير في ذلك التاريخ  
خاصة بالنساء — إلا مقصورة  
واحدة بجانب المسرح كان يجلس  
فيها الكرديان

At that time, the loges were reserved for women, except only one near the stage in which the Cardinal sat. Manf. sha'. 21,13

In modifying numerals, إلا may have a meaning equivalent to "less":

منذ أربعمئة وألف سنة إلا  
خمسین

For one thousand three hundred and fifty years....  
Hai. sir. 1,4

However, when the noun following إلا is a personal pronoun, it is in the nominative case:

كل شيء سائر في طريق التطور  
والتقدم إلا نحن

Everything follows the course of development and progress but us.  
Sib. (Br.) 113,3

كل شيء قد تغير وتبدل  
إلا نحن

Everything has changed except us.  
Sib. (Br.) 113,5

Note the following:

هي الطبيعة بجزوتها وعسفها  
وتعننتها. إذا استراح الناس  
جميعا قالت للعاشق: إلا أنت...!  
إذا عقل الناس جميعا قالت في  
العاشق: إلا هذا...! إذا برأت  
جراح الحياة كلها قالت: إلا جرح  
الحب...! — إذا تغير الناس في  
الحالة بعد الحالة قالت في  
الحبيب: إلا هو...!

It is nature with its omnipotence, its tyranny, and its obduracy. When everyone is at ease, it says to the lover: except you...! When everyone is endowed with reason, it says about the lover: except this...! When all wounds of life are being healed, it says: except the wound of love...! When everyone changes continually, but it says about the beloved one: except him...! Raf. wah. I,111,3

i) When إلا introduces a noun clause, preceded by أن, which is structurally independent from the precedent sentence, it has an adversative meaning: "but," "yet." The sentence preceding it in this construction is usually an affirmative statement:

كان فتى جميل الصورة — إلا أنه  
كان أقرب إلى البلادة منه إلى  
الدكا

He was a youth of handsome appearance..., but he was closer to simplicity than to brightness.  
Manf. sha'. 13,5

رحت أخشى اضطداما بينه وبين  
شقيقته إلا أنها لم تفه بكلمة  
واحدة

I began to fear a bitter scene between him and his sister, but he did not say a single word.  
Nu'. liq. 49,3

وقعن في حبه إلا أن كل واحدة  
منهن كانت تكتُم حبه

They fell in love with him, but each kept her love and secret.  
Nu'. liq. 59,8

لينا بعد ذلك ساعة صامتین  
لا ينطقان إلا أن في الجبين  
لغة لا تقرأها إلا العيون

After this, they remained silent a while without speaking, but in [their] faces was a language that only eyes could read.  
Manf. mag. 30,4



لَكُنْتُ قَبَلْتُ السَّيِّدَ هَاشِمَ بَيْنَ  
عَيْنَيْهِ لَوْ — إِلَّا أَنَّ الْقَلْبَ رَقَصَ  
طَرَبًا دُونَ أَنْ يَشِينَ أَدَبِي

I could have kissed Mr. Hashim on his forehead if..., but my heart danced with joy without disgracing my good manners.  
Raih. mul. 26,6

ثُمَّ اجْتَمَعْتُ فِي الْبَحْرَيْنِ بِرَجُلٍ  
يَرَى غَيْرَ مَا يَرَاهُ الْفَرِيقَانِ — إِلَّا  
أَنَّهُ قَلِيلُ الْكَلَامِ فِيهِ

Later I met a man in Bahren who differed from the two factions in his opinion of him.... However, he was very reticent in talking about him.  
Raih. mul. 29,1

It may also be used after a negative statement:

مَا وَفَعْتُ لَهُمَا عَلَى أَثَرٍ إِلَّا أَتَنَّى  
أَبْصَرْتُ الشَّابَّةَ مُطَاةً عَلَى الْأَرْضِ

I did not find a trace of them; instead, I saw the flute lying on the ground.  
Nu'. liq. 68,16

لَا عَيْبَ فِيهَا إِلَّا أَنَّهَا مِنْ فَرِيقِ  
الْأَدَبِيَّاتِ الْمُتَحَدِّلَاتِ —

She had no faults, except that she belonged to a group of pseudo-literary women....  
Manf. sha'. 30,7

لَا هُوَ يَحْمِلُ شَيْئًا فِي جَيْبِهِ لَا  
سَاعَةً وَلَا — إِلَّا أَنَّهُ يَحْمِلُ سَاعَةً  
فِي خُرْجٍ عِنْدَ السَّفَرِ

He did not carry a thing in his pocket, neither a watch nor..., but he carried a watch in a saddle-bag on trips.  
Raih. mul. 55,20

Note in the following the use of **إِلَّا** following a conditional subordinate clause:

وَإِنْ أَتَى كُلُّ مَنْ — بِمَآثُرٍ —  
إِلَّا أَنَّ الْوَاقِعَ يَثْبُتُ أَنَّ —

Even if every one of... should have produced a memorable contribution which..., yet the fact remains that....  
Batt. (Zy.) 12,18

# § 264 THE INDEFINITE-CONDITIONAL CLAUSE

A In Arabic, as in other languages, sentences introduced by a relative pronoun or adverb may become very closely related to some conditional constructions.

The specific function of the indefinite-conditional clause is that of presenting an event or its circumstances, which, with an indefinite or repeated fulfillment, also gives to the statement expressed by the main clause an indefinite or repeated validity.

Structurally, they are very close to conditional constructions. When the subordinate clause precedes the main clause, it has the same influence upon it as the subordinate conditional does on its main clause. That is to say, the subordinate indefinite is a verbal sentence with the verb in the perfect or the jussive, usually nonpreterital. The main clause has the same parallelism of verbal tenses and meaning — perfect or jussive, nonpreterital — as we have seen in other conditional constructions (see Vol. III, p. 311f.).

In addition, with indefinite constructions, the influence of the subordinate on the main clause may be nullified by using the conjunction **فَ** (see Vol. III, p. 360ff.).

It will be of interest to point out that the use of the jussive, which is no longer common in conditional constructions (see Vol. III, p. 314), is very frequently found in indefinite clauses.

The main difference between such constructions and the relative ones consists in the structural changes undergone by both main and subordinate clauses in the indefinite construction. These changes are based on the fact that the indefinite-conditional clauses have become, although subordinate, structurally independent from the main clause, while the pronominal or adverbial relative sentence is still a necessary component of the main clause.

These differences are: parallelism of tenses (with nonpreterital meaning); use of the jussive in either subordinate or main clause, or both; use of **فَ** to introduce the main clause.

That, however, still leaves cases (perfect in both clauses with preterital meaning) which will be undifferentiated and to which the assigning of an indefinite meaning will depend on one's interpretation of the context involved.

B مَنْ is very frequently used in indefinite-conditional constructions, usually preceding the main clause:

- مَنْ فَقَدَهَا فَقَدْ عَنَصَرًا هَامًا مِنْ  
عَنَاصِرِهِ  
مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ  
مَنْ حَفِظَ الْقُرْآنَ فَهُوَ شَيْخٌ  
مَنْ حَاوَلَ الْوُقُوفَ فِي سَبِيلِ هَذَا  
التَّغْيِيرِ فَقَدْ عَارَضَ الطَّبِيعَةَ  
مَنْ يَبْقَى مِنْكُمْ هُنَا يَكُنْ مَحْرُومًا  
وَمَرْدُودًا  
مَنْ يَرِ عِزَّهَا يَكْرَهُ جَمَالَهَا  
مَنْ يُرِيدُهَا إِرَادَةً تَأْتِي طَوْعًا  
أَوْ كَرْهًا  
مَنْ دَعَا إِلَى التَّيْسِيرِ فِي اللُّغَةِ  
— يُعَدُّ عَدُوًّا
- Whoever loses it, loses an important component.  
Amin (Zy.) 7,21
- He who humbles himself to God will be exalted [by Him].  
Hus. ayy. I,74,13
- whoever memorizes the Koran is a sheikh.  
Hus. ayy. I,37,2
- Whoever tries to stand still in this transformation sets himself against Nature.  
Djir. tar. II,6,10
- Whoever of you remains here shall be cursed and excommunicated.  
Gibr. I,151,1
- Whoever sees its prostitution will loathe its beauty. Gibr. III,40,6
- Whenever anyone really wants it, it comes to him, willingly or unwillingly. Mah. qah. 138,22
- Whoever advocates the simplification of the languages...is considered an enemy. Musa adab. 42,11

C However, مَا as an indefinite-conditional seems to be used almost exclusively as the compound particle (see Vol. III, p. 207f.). مَنْ usually precedes the main clause, but it can at times follow it.

The particle may fulfill a nominal function — generally that of an object — within the clause "(no matter) what":

- مَهْمَا قِيلَ فِي آيِنِ سَعُودَ فَهُوَ  
رَجُلٌ قَبْلَ كُلِّ شَيْءٍ  
مَهْمَا يَنْسَى الصَّبِيَّ فَلَنْ يَنْسَى  
تَأْثِيرَ —  
إِنَّ الْمَرْأَةَ لَا تَرَى فِي زَوْجِهَا —  
عَيْبًا وَاحِدًا مَهْمَا كَثُرَتْ عَيْبُوهُ  
لَنْ تَعُودَ أَبَدًا مَهْمَا كَانَ الثَّمَنُ  
أُولَئِكَ الَّذِينَ يَبْقَوْنَ عَلَى شَيْءٍ مِنْ  
الْفِطْرَةِ مَهْمَا عَظُمُوا أَوْ تَعَاظَمَتْ  
شُؤْنُهُمْ —  
وَلَكِنْ إِسْمَاعِيلَ إِذَا أَرَادَ لَعَبًا  
أَوْ فَسَادًا فَلَنْ يَمُوتَهُ شَيْءٌ  
مَهْمَا عَظُمَ  
إِنَّ هِنْرِي الرَّابِعَ يَا سَيِّدِي مَا  
كَانَ يَرْضَى لِنَفْسِهِ مَهْمَا كَانَ الْخَطَرُ  
الْمُحْدِقُ بِهِ عَظِيمًا أَنْ يَتَنَازَلَ عَنْ  
رِيشَتِهِ الْبَيْضَاءِ لِأَعْدَائِهِ
- No matter what is said about Ibn Sa'ud, he is, above all, a man.  
Raih. mul. 58,1
- No matter what the boy forgets, he never will forget the impression....  
Hus. ayy. I,92,8
- A woman will not see any defect in her husband..., however numerous they might be.  
Manf. mag. 134,18
- They never should return, no matter what it costs.  
Mah. qah. 122,18
- but it may also function as an adverbial "(no matter) how":
- Those who keep some of their natural disposition, no matter how great or important they become....  
Raih. mul. 31,15
- But Isma'il, when he wanted to play or be mischievous, would be stopped by nothing, no matter how insurmountable.  
Qal. (Zy.) 21,33
- Henry the Fourth, My Lord, never would have allowed himself, no matter how great was the danger threatening him, to surrender his white plume to his enemies.  
Manf. sha'. 214,7

مَهْمَا يَكُنْ أَيْدًا قَوِيًّا

no matter how strong he may be. Hus. (Br.) 93,8

تَعْتَبِرُ الْمُسْلِمِينَ أُمَّةً وَاحِدَةً مَهْمَا  
اِخْتَلَفَتْ أَجْنَسُهُمْ

They consider Muslims as only one people, no matter how diverse their races might be.  
Far. (Zy.) 17,31

مَهْمَا, being a compound of relative character, may take on a specification by means of a prepositional phrase with مِنْ :

مَهْمَا يَكُنْ لِلصُّورَةِ السِّيَحِيَّةِ فِي  
التَّثْلِيثِ مِنْ صِلَةٍ تَأْرِيخِيَّةٍ بَعْضُ  
الْأَدْيَانِ الْقَدِيمَةِ فَهِيَ لَيْسَتْ مِنَ  
الْحَقِّ عِنْدَ مُحَمَّدٍ فِي شَيْءٍ

No matter what the historical relationship with old religions in the representation of the Christian Trinity, this is absolutely not true with Mohammed.  
Hai. sir. 8,3

مَهْمَا يَكُنْ مِنْ شَيْءٍ فَقَدْ تَرَدَّدْتُ  
بَيْنَ هَذَيْنِ الْعُنَوَانَيْنِ

Whatever the case may be, I hesitated between these two titles.  
Hus. (Br.) 94,26

مَهْمَا is frequently used after a conditional construction or a construction with an absolute or indefinite meaning functioning as an emphatic indefinite specification:

مَنْ حَفِظَ الْقُرْآنَ فَهُوَ شَيْخٌ مَهْمَا  
تَكُنْ سِنُهُ

Whoever memorizes the Koran is a sheikh, regardless of his age. Hus. ayy. I, 37,2

وَأَنْ فَرَنْسَا لَا تَتَنَازَلُ عَنْ سُورِيَا  
مَهْمَا كَانَ مِنْ أَمْرِهَا فِي الْمَعَاوَضَاتِ

and that France would not give up Syria, no matter how many negotiations on the subject.  
Raih. mul. 346,6

At times, the compound equivalent to that of مَهْمَا :

مَاذَا كَانَ بَعْدَ رَجُوعِهِ الْعَرَّةَ الثَّانِيَةَ  
مِنْ بَارِيسَ هَاكُمُ الْخَوَابِرُ

مَاذَا is used with a meaning  
No matter what happened after his return from Paris the second time, here you have the events.  
Raih. mul. 346,16

D أَيَّ may also be used in this indefinite-conditional construction, but only as an indefinite pronoun and, thus, not with a partitive meaning (see Vol. I, § 45). The tense used in the perfect, with or without preterital significance:

أَيَّا كَانَ السَّبَبُ فَقَدْ سَأَلْتُ  
نَفْسِي —

No matter what the reason, I asked myself....  
Hai. sir. 25,8

أَيَّ, as a particle of emphatic indetermination, may also be followed by مَا (see Vol. III, p. 207ff.):

أَيَّا مَا كَانَتْ الْحَقِيقَةُ فَهَذِهِ الْهَجْرَةُ  
هِيَ السَّبَبُ فِي —

Whatever the facts might be, this emigration was the reason for....  
Hai. sir. 78,12

وَأَيَّا مَا كَانَ فَإِنَّ الْقِيَاسَ — لَعَبَ  
دَوْرًا كَبِيرًا فِي اللُّغَةِ

Whatever it might have been, analogy...played an important role in the [development of the] language.  
Amin duh. II, 278,16

وَأَيَّا مَا كَانَ فِيمَا يُلْفَتُ النَّظَرُ حَقًّا  
جِدُّ الْعُلَمَاءِ فِي ذَلِكَ الْعَصْرِ  
فِي —

No matter what it was, what really attracts one's attention is the eagerness of learned men at that time.... Amin duh. II, 318,5

Note that أَيَّامًا, "whichever," may be followed by a determinative apposition in the same case:

أَيَّامًا كَاتِبٌ يَخْرُجُ عَلَيْهَا إِنَّمَا  
يَخْرُجُ عَلَى الْعَرْشِ

Whichever writer rebels against them, rebels against the throne.  
Musa adab. 42,8

أَيَّامًا أَدِيبٌ لَمْ يَثْرَ عَلَى الْإِسْتِعْمَارِ  
وَالْإِسْتِبْدَادِ وَأَيَّامًا أَدِيبٌ لَمْ يَحْسِ  
النَّارَ تَأْكُلُ أَحْشَاءَهُ بَلْ أَكَادَ أَقُولُ  
أَيَّامًا أَدِيبٌ — لَا يُمْكِنُ أَنْ يُوصَفَ  
بِالشَّرَفِ

And whichever writer does not rise against imperialism and despotism, and whichever writer does not feel fire burning his heart, and, I could even say, whichever writer..., he cannot be attributed any honor.  
Musa adab. 53,8

E Adverbs are also often found with the indefinite-conditional construction, usually preceding the main clause and introducing a verbal sentence whose verb is generally in the perfect with a nonpreterital meaning:

كَيْفَ آلَفْتَ رَأَيْتَ أَنْفَاحًا بَعِيدَ  
الْمَدَى

Wherever you turn, you see wide-open spaces.  
Sak. (Zy.) 13,5

حَوْلَ رَسُولِ اللَّهِ حَيْثُ أَقَامَ  
وَحَيْثُ ذَهَبَ

surrounding the Prophet wherever he was or wherever he went.  
Hai. sir. 428,13

وَمَتَى كَانَ النَّبِيُّ قِسْمًا مِنَ الْحَيَاةِ  
بَلْ مَادَّةٌ لِمَعَانِيهَا الْجَدِيدَةِ فَلَنْ  
يَكُونَ بَيَانُهُ إِلَّا عَلَى مَا وَصَفْنَا لَكَ  
جَمِيلًا

And whenever the Prophet becomes a part of life or, rather, an element of its new meaning, its clarification cannot be but beautiful as we have described it to you.  
Raf. wah. III,22,3

Note in the following the use of وَ to express simultaneity (see Vol. III, p. 12f.):

أَيْنَ ذَهَبَتْ وَذَهَبَ اسْتِعْمَارُهَا

Wherever it went, its imperialism accompanied it.  
Khalid (Br.II) 93,24

Adverbs are, however, usually followed by the indefinite particle مَا (see Vol. III, p. 207), which emphasizes their indefinite meaning:

كَيْفَمَا كَانَ الْأَمْرُ فَإِنِّي أَسْتَطِيعُ  
أَنْ أَقُولَ لَكَ —

However that may be, I can tell you....  
Manf. sha'. 28,1

كَمَا فِي مَجْلِسِ النَّوَابِ لَيْسَ بِالْمُهَمِّ  
أَنْ تَفْهَمَ مَا يُقَالُ وَلَكِنَّ الْمُهَمَّ  
أَنْ تَتَكَلَّمَ... كَيْفَمَا اتَّفَقَ؟  
وَكَيْفَمَا أَحْبَبْتَ...!

"As in Parliament, it is not important to understand what is said but [the important thing is] to talk...." "No matter how it comes about?" "Any way you will...."  
Mah. qah. 147,10

أَيْنَمَا سِرْتُ فَهُمْ فِي أَثَرِي

Wherever I went, they were behind me. Hak. ahl. 80,5

أَيْنَمَا ذَهَبْنَا فَلَيْسَ غَيْرُنَا وَغَيْرُ  
ظِلِّنَا وَخَيَالِنَا

Wherever we might go, there are only the two of us, and our shadows and chimeras.  
Hak. sheh. 151,1

(For the use of فَ preceding the main clause, see Vol. III, p. 360ff.)

F The main clause frequently precedes the subordinate clause. In those cases, with the only exception of the constructions with مَنْ (see Vol. III, p. 353ff.) the constructions may be understood as an indefinite conditional one, which will thus take a perfect following the particle, with or without preterital meaning according to the tense of the main clause:

وَفِي يَدِهِ نَبْتُ يَجْلِدُهَا بِهِ كَيْفَمَا  
تَحَرَّكَتْ

in his hand a club with which he struck it each time it moved.  
Gibr. I,92,15

يَضْرِبُهُ دُونَ نِظَامٍ أَيْنَمَا جَاءَتْ  
الضَّرْبَةُ

striking him blindly, regardless of where the blows went.  
'Aww. (Br.) 18,16

(كَانُوا) يَنْتَقِلُونَ مِنْ مَوْضِعٍ  
كَيْفَمَا شَاءُوا

[They were] changing subjects as they wished.  
Mah. qah. 51,2

يَقْتُلُونَ وَيَسْفِكُونَ الدِّمَاءَ أَيْنَمَا  
حَلُّوا؟

killing and shedding blood wherever they halt?  
Gibr. I,133,1

إِنِّي عَصِيْبُ الْمَزَاجِ لَا أَقْوَى عَلَيَّ  
كَبْحِ عَصِيْبِي مَتَى تَارَ

I have a nervous temperament; I cannot curb my anger when it is aroused.  
Din (Br.) 58,20

G Contrary to indefinite relatives, indefinite adverbs may take the tense of the verb in the subordinate clause in the imperfect indicative:

تَسْتَطِيعُ أَنْ تَشِدَّنِي أَيْنَمَا تَذْهَبِينَ

They can drag me wherever you go. Hak. sul. 52,8



- يَجْلِسُونَ حَيْثُمَا يَجِدُونَ مَقْعَدًا They sit down whenever they find a place.  
Gibr. III, 169, 11
- فَلَنَدَعِ الْأَوَاقِ تَتَساقَطُ كَيْفَمَا تَشَاءُ Let the leaves fall as they will.  
Manf. sha'. 268, 17
- فِي إِسْأَكِهَا وَتَسْرِحِهَا كَيْفَ يَشَاءُ in retaining or dismissing her as he pleases.  
Q. Amin (Zy.) 5, 26

#### § 265 NULLIFICATION OF A SUBORDINATE'S INFLUENCE ON ITS MAIN CLAUSE

As we have seen in the pertinent chapters, in some conditional constructions — especially those introduced by *إِنْ* and also others related in meaning (e.g., temporal-conditional with *إِذَا* and indefinite-conditional) — the subordinate, when preceding its main clause, has a definite influence on it.

Under this influence, the main clause takes the verb in the perfect or the jussive (or the jussive after *لَمْ* in negative constructions) with or without preterital meaning.

This parallelism is not often broken, and even then only with a very few structural patterns, e.g., when there is an imperfect in the clause; when the main clause is an interrogative statement introduced by the particle *أَمْ*; or when *لَنْ* introduces an energetic.

Otherwise, whenever the main clause is to take a structural form other than that required by the parallelism we have indicated, it is most often introduced by the connective conjunction *فَ*.

On other occasions, for example with the particle of emphasis, *لَنْ*, there is also a nullification of the influence of the subordinate. It usually acts in a different way, however; e.g., the particle, if prefixed to the imperfect of a verb, has a governing function of its own (see below).

Both particles emphasize the statement in the main clause as a consequence, in time, or as an effect of the condition, contrary to *وَ*, for example, which may be used when the construction allows simultaneity of actions:

- أَيْنَ ذَهَبَتْ وَذَهَبَ اسْتِعْمَارُهَا Wherever it went, its imperialism accompanied it!  
Khalid (Br. II) 93, 24

#### § 266 USE OF THE PARTICLE *فَ*

In the following paragraphs we shall try to present the most important instances in which *فَ* appears introducing the main clause.

*فَ*, e.g., introduces the main clause when it is

a) a complete nominal sentence:

- مَنْ حَفِظَ الْقُرْآنَ فَهُوَ شَيْخٌ Whoever memorizes the Koran is a sheikh.  
Hus. ayy. I, 37, 2
- وَإِنْ هَبَطْتُ مَكَانًا فَالْكُلُّ هَارِبُونَ وَتَارِكُوهُ لِي If I settled down in a place, everyone would flee and abandon it to me.  
Hak. ahl. 80, 11
- فَإِذَا اسْتَطَاعَ هَذَا الْكِتَابُ أَنْ — فَأَنَا سَعِيدٌ حَقًّا and if this book could..., I would be truly happy.  
Hus. 'ala. I, ط, 14
- أَيْنَمَا سِرْتُ فَهُمْ فِي أَثَرِي يَنْظُرَاتِهِمُ الْمُسْتَطَلَعَةِ الْحَذَرَةِ Wherever I went, they followed me with their curious and cautious glances.  
Hak. ahl. 80, 5
- كَيْفَمَا كَانَ الْأَمْرُ فَحَسْبِي مِنْهَا أَنِّي خَطَرْتُ بِهَا لَهَا No matter what the case might be, it is enough for me that I have occupied her mind.  
Manf. sha'. 71, 6
- مَهْمَا قِيلَ فِي آيِنِ سَعُودٍ فَهُوَ رَجُلٌ قَبْلَ كُلِّ شَيْءٍ No matter what is said about Ibn Sa'ud, he is, above all, a man.  
Raih. mul. 58, 1

وَإِذَا لَمْ تَنْجَحْ فَحَسْبُكَ أَنْكَ أَدَيْتَ  
وَاجِبَكَ

but if you don't succeed,  
your recompense is in  
having performed your  
duty. Hak. sul. 19,3

لِئِنْ كُنْتُ رَفِيعَةً الْمَكَانِ فِي قَوِي  
فَمَا مَكَانَةُ مُحَمَّدٍ مِنْ قَوِيهِ دُونَ  
مَكَانَتِي

If I have a high standing  
among my people, Mohammed's  
position in the Koreish is  
not lower than mine.  
Hus. 'ala. II,140,5

Note the following:

أَيَّ مَا كَانَ فَمَا يُلْفِتُ النَّظَرَ حَقًّا  
جِدُّ الْعُلَمَاءِ فِي ذَلِكَ الْعَصْرِ  
فِي —

No matter what it was,  
what really attracts at-  
tention is the eagerness  
of learned men during  
that period....  
Amin duh. II,318,5

b) an elliptical nominal or verbal sentence:

إِنْ لَمْ يَكُنْ الْيَوْمَ فَقَدْ

If it was not today, it  
will be tomorrow.  
Nu'. liq. 79,5

إِذَا عَجَزَتِ السِّيَاسَةُ فَالْحَرْبُ

Whenever politics fail,  
then war [follows].  
Raih. mul. 100,18

إِذَا كَانَ فَوَيْقَ مِنَ النَّاسِ يَنْقَرُضُ  
شَيْئًا فَشَيْئًا فَأَهْلُ الدُّنْ

If a part of mankind should  
perish little by little,  
it would be the city  
dwellers. Sak. (Zy.) 13,31

c) or an inverted verbal sentence:

إِنْ كَانَ غَيْرَ مَوْجُودٍ فَسَتَقْبِلُهَا  
سَيَكُونُ —

If that does not exist,  
its future will be....  
Gibr. III,239,8

إِذَا كَانَ الْحُبُّ لَا يُرْجِعُكَ إِلَيَّ  
فِي هَذِهِ الْحَيَاةِ فَالْحُبُّ يَضْمِنُ  
إِلَيْكَ فِي الْحَيَاةِ الْآتِيَةِ

If love should not restore  
you to me in this life,  
then it will surely unite  
us in the coming life.  
Gibr. II,109,1

Note that the nominal sentence, and also the verbal sentence with inverted word order, is frequently introduced by إِنَّ, which emphasizes its validity:

كَيْفَمَا كَانَ الْأَمْرُ فَإِنِّي أَسْتَطِيعُ  
أَنْ أَقُولَ لَكَ —

However the matter might  
be, I can tell you....  
Manf. sha'. 28,1

إِذَا قَتَلَ فَإِنَّهُ يَقْتُلُنَا مَعًا —  
وَإِذَا عَفَا فَإِنَّهُ يَعْفُو عَنْكَ وَحْدَكَ

"If he should kill, he  
will kill us together."...  
"And if he should forgive,  
he will forgive only you."  
Hak. sheh. 141,9

إِذَا نَدِمْتُ عَلَى شَيْءٍ فَإِنِّي أُنْذِمُ  
أَنْتِي كُنْتُ مِنْ أَهْلِ الْمَدِينِ وَإِذَا  
مُتُّ فِي الْمَدِينَةِ فَإِنِّي سَأَمُوتُ  
وَفِي نَفْسِي حَسْرَةٌ

If I should feel sorry for  
something, it would be for  
my having been a city  
dweller. And if I should  
die in the city, I would  
die with grief in my heart.  
Sak. (Zy.) 13,33

إِذَا نَجَحَ سَعْيُكَ فَإِنِّي أُعْطِيكَ  
مَا تَشْتَهِي نَفْسُكَ

and if you succeed, I shall  
give you anything you want.  
Hak. sul. 19,2

إِذَا أَرَدْتُمْ رَأْيِي.. فَإِنِّي أَقُولُ  
لَكُمْ —

If you want my opinion...  
I'll tell you....  
Hak. sul. 41,2

The main clause may be introduced by كَأَنَّ, which gives to the statement a value contrary to fact:

إِذَا تَحَدَّثَتْ فَكَأَنَّهُا تَزَعَقُ

When she talked, it sounded  
as though she were yelling.  
Mah. zuq. 22,5

d) when it is an interrogative sentence:

إِذَا كَانَ هَذَا هُوَ الْأَدَبُ فَمَا  
الْفَرْقُ بَيْنَ الْمَقَالِ الْأَدَبِيِّ  
وَالْمَقَالِ الْاجْتِمَاعِيِّ؟

If that is literature,  
what, then is the dif-  
ference between literary  
and social writing?  
Musa adab. 105,15

إِنْ لَمْ نَعِشْ لِنَعْلَمْ فَلِمَاذَا  
نَعِشْ إِذَنْ؟

If we do not live to learn,  
then what do we live for?  
Hak. sheh. 75,12

وَإِذَا هُمْ لَمْ يُؤْمِنُوا بِهِ فَمَاذَا عَسَى أَنْ يَفْعَلَ؟  
If they did not believe in him, what could he do?  
Hai. sir. 138,23

إِذَا كُنَّا لَا نَبْدَأُ بِأَنْفُسِنَا فَكَيْفَ نَعْدِلُ فِي غَيْرِنَا؟  
If we did not begin with ourselves, how could we be just to others?  
Raih. mul. 79,2

وَإِذَا ظَلَّ مُمْغَلًا فَهَلْ يَلْبَثُ مَكَانَهُ حَتَّى الصَّبَاحِ؟  
and if it remained closed, should he stay where he was until the following morning?  
Mah. qah. 134,13

*Note*, however, that the main clause in this position, if introduced by the interrogative particle **أ**, is not preceded by **ف**:

فَإِنْ كُنَيْتَ ذَلِكَ وَدُعَيْتَ إِلَى الْجَمَالِ وَالْمَالِ وَالشَّرَفِ وَالْكَفَاءَةِ أَلا تُجِيبُ؟  
and if you were considered sufficient as you are and were called [to receive] beauty, wealth, and honor, wouldn't you accept?  
Hai. sir. 122,8

e) or an exclamatory sentence:

إِذَا صَحَّ ذَلِكَ فَمَا أَجْهَلُ النَّاسِ  
If that is true, how ignorant all men are!  
Nu'. liq. 102,13

وَمَنْ كَانَ هَذَا هَمُّهُ مِنْ حَيَاتِهِ قَوْلٌ لِزَوْجَتِهِ مِنْهُ  
Unlucky the wife of the one who has such a purpose in life!  
Manf. mag. 161,19

إِذَا أَفْتَضَحَتْ قَالِيلٌ لِلرُّؤُوسِ الْمَقْصِرِ  
but if it became known, woe unto the neglectful subordinate!  
Ayy. (Br.) 33,18

f) or introduced by the negative adverb "لا" of general denial" (see Vol. II, § 108):

إِذَا أَرَدْنَا الْحَقَّ فَلَا مَفْرَأَ مِنَ الْإِعْتِرَافِ —  
If we want the truth, we must recognize....  
Sa'. (Zy.) 6,10

مَهْمَا يَكُنْ مِنْ أَمْرٍ فَلَا رَيْبَ أَنَّ الْأَيَّامَ الثَّلَاثَةَ قَدْ انْقَضَتْ  
No matter what it might be, there is no doubt that the three days have passed.  
Hak. ahl. 38,3

إِذَا أَرَادَ أَنْ — فَلَا مَعْدَى عَنْ —  
If he wanted to..., it was inevitable that....  
Mah. zuq. 48,9

إِذَا قَوَّغْتَ مِنْهَا فَلَا جُنَاحَ عَلَيْكَ أَنْ تَلْهُوَ وَتَلْعَبَ  
When you have finished it, there is nothing wrong in your relaxing and playing. Hus. ayy. I,46,12

g) when the verb in the main clause is in the perfect tense and preceded by the particle **قَدْ**:

مَهْمَا يَكُنْ مِنْ تَأْرِخِ اللَّفْظِ الْعَرَبِيِّ الْقَدِيمِ فَقَدْ عَرَفْنَاهَا عِنْدَ ظَهْرِ الْإِسْلَامِ نَاصِحَةً  
Whatever might have been the ancient history of the language, we do know it fully developed at the emergence of Islam.  
Djir. tar. 47,13

مَنْ حَاوَلَ الْوُقُوفَ فِي سَبِيلِ هَذَا التَّغْيِيرِ فَقَدْ عَارَضَ الطَّبِيعَةَ  
Whoever tries to stand still in this transformation goes against Nature.  
Djir. tar. II,6,10

جَوَابِي أَنَّهُ إِذَا غَابَ الشَّرَفُ عَنِ الْأَدَبِ فَقَدْ غَابَ كُلُّ شَيْءٍ  
My answer is that if literature lacks honor, it lacks everything.  
Musa adab. 47,15

مَهْمَا يَكُنْ مِنْ شَيْءٍ فَقَدْ تَرَدَّدْتُ بَيْنَ هَذَيْنِ الْعَتَوَانَيْنِ  
Whatever the case may be, I hesitated between these two titles.  
Hus. (Br.) 94,26

أَيُّهَا كَانَ السَّبَبُ فَقَدْ سَأَلْتُ نَفْسِي —  
No matter what the reason is, I ask myself....  
Hai. sir. 25,8

h) or a perfect preceded by the negative adverb **لَا**:

وَلَيْنَ كُنْتُ كَثِيرَةَ الْمَالِ ضَخْمَةً  
الثَّرْوَةَ فَمَا عَرَفْتُ قَطُّ أَنَّ الْمَالَ يَزِنُ  
إِلَى جَانِبِ الْحَبِّ شَيْئًا

and even if I am wealthy,  
I never knew that wealth  
bears any weight in love.  
Hus. 'ala. II,140,6

i) or an imperfect preceded by the particle

س :

إِذَا قَوَّعْتُ مِنْ دَرَسِي فَسَأَعُودُ  
إِلَيْكَ

When I have finished with  
my class, I shall return  
to you.  
Hus. ayy. II,19,14

وَلَكِنَّهُ إِذَا وَاجَهَهَا فَسَيَعْرِفُ  
كَيْفَ يَقْهَرُهَا

But he will know how to  
overcome them when he comes  
to face them.  
Mah. qah. 112,20

j) or by the negative adverb لَا :

وَإِنْ فَعَلْتُ فَلَا أَحْسِنِي أَحَدٌ  
مَجِيئًا

And if I did so, I do not  
think I would find anyone  
to answer me.  
Hak. ahl. 80,7

وَإِذَا كَانَ صَغِيرًا فَلَا يَكُونُ لَهُ  
عَرْشَةٌ

and if it is small, then  
it does not have an 'arsha.  
Raih. mul. 33,22

k) or a subjunctive governed by the negative particle لَنْ :

أَنْتَ إِنْ أَلَحَّحْتَ عِشْرِينَ قَرْنًا فَلَنْ  
تَظْفِرَ مِنِّي بِكَلِمَةٍ

that you, even if you im-  
plored for twenty centuries,  
would never win a word from  
me. Hak. sheh. 61,5

وَمَتَى كَانَ النَّبِيُّ قِسْمًا مِنَ الْحَيَاةِ  
بَلْ مَادَّةٌ لِمَعَانِيهَا الْجَدِيدَةِ فَلَنْ  
يَكُونُ بَيَانُهُ إِلَّا عَلَى مَا وَصَفْنَا لَكَ  
جَمَالًا

And whenever the Prophet  
becomes a part of life or,  
rather, an element of its  
new meaning, its clarifi-  
cation cannot be but  
beautiful as we have de-  
scribed it to you.  
Raf. wah. III,22,3

مَهْمَا يَنْسَ الصَّبِيُّ فَلَنْ يَنْسَى  
لَيْلَةً —

No matter how much the  
boy forgets, he never  
will forget the night  
when.... Hus. ayy. I,92,3

إِنِّي إِنْ أَرَدْتُ سَكَنًا فَلَنْ يُسَكِّنَنِي  
أَحَدٌ بِجَوَارِهِ

If I wanted to settle down,  
no one would accept me as  
his neighbor.  
Hak. ahl. 80,10

وَلَكِنَّ إِسْمَاعِيلَ إِذَا أَرَادَ لَعِبًا  
أَوْ فَسَادًا فَلَنْ يَعُوقَهُ شَيْءٌ —

But Isma'il, when he wanted  
to play or be mischievous,  
would be stopped by noth-  
ing.... Qal. (Zy.) 21,33

l) or when it is introduced by the defective verb لَيْسَ :

إِذَا قُلْتُ الْعَرَبَ فَلَسْتُ أَعْنِي  
جَمِيعَهُمْ

When I said the Arabs, I  
did not mean all of them.  
Amin duh. I,23,14

إِنْ سَأَلْتَ كَيْفَ أُنْتَقَلَ مِنْ تِلْكَ  
الْحَالِ إِلَى هَذِهِ الْحَالِ فَلَسْتُ  
أَسْتَطِيعُ أَنْ أَجِيبَكَ

If you asked how he changed  
from that condition to this,  
I would not know what to  
answer.  
Hus. ayy. I,151,13

أَيْنَمَا ذَهَبْنَا فَلَيْسَ غَيْرُنَا وَغَيْرُ  
ظِلِّنَا وَخَيَالِنَا

Wherever we go, there are  
only the two of us, and  
our shadows and chimeras.  
Hak. sheh. 151,1

m) or by the particle لِ governing the jus-  
sive (see Vol. I, § 26):

وَإِذَا تَرَكَهُ فَلْيَمِشْ حَافِيًا أَسْبُوعًا أَوْ  
أَسَابِيعَ

And if [the sandals] gave  
out on him, he would go  
barefooted for a week or  
more. Hus. ayy. I,39,2

لَوْ كُنْتُمْ تُؤْمِنُونَ بِمَا تَقُولُونَ حَقًّا  
فَلْيَتَقَدَّمْ مِنْكُمْ مَنْ يُقَاتِلْنِي

If you truly believed  
what you say, one of you  
would step forward to  
fight against me.  
Hai. sir. 296,15



مَنْ شَاءَ فَلْيُشَكِّ وَمَنْ شَاءَ  
فَلْيَتَيَقَّنْ  
Let him doubt who will,  
and let him be convinced  
who will.  
Hus. 'ala. II,71,1

إِنْ كَانَ اللَّهُ قَدْ أَمَرَ بِذَلِكَ  
فَلْيَطِيعْ أَمْرُ رَبِّهِ  
If God ordered him [to do]  
that, let him obey his  
Lord's command.  
Hai. sir. 88,3

n) when the verb expresses a command or a prohibition:

إِذَا مَاتَ فَلَا تَقُلْ إِنَّ —  
If he died, don't tell  
that.... Raf. wah. I,79,4

إِنْ قُلْتَ لَكَ ذَلِكَ فَصَدِّقْنِي  
If I told you that, believe  
me. Nu'. kan. 8,18

إِنْ شِئْتَ فَقُلْ —  
If you want to, say....  
Nu'. liq. 43,16

مَهْمَا يَقُلْ لَكَ فَلَا تَقْبَلْ أَكْثَرَ  
مِنْ قَوْسٍ  
No matter what he says,  
don't agree to over a  
piaster.  
Hus. ayy. I,31,1

إِذَا جَاءَ إِلَيْكَ الْآلَاءُ رَمَّةً أُخْرَى  
فَاجْمَعْ كَذَلِكَ مِثْلَ الْآنَ  
If the boys oppose you  
again, make a fist as  
[you're doing] now.  
'Aww. (Br.) 15,17

Note that ف is also used before a verb in the jussive when it expresses an indirect command:

إِذَا كَانَ الْإِنكِلِيرُ مَعِيَ فَيُعْطُونِي  
حَقِّي وَزِيَادَةً وَإِذَا كَانُوا عَلَيَّ  
فَيُعْطُونِي فِنْ أَلْأَقْلِ بَعْضُ مَا أُطْلِبُهُ  
If the British are with  
me, let them grant me what  
is mine and even more. If  
they are against me, let  
them give me at least some  
of what I request.  
Raih. mul. 65,11

## § 267 THE OMISSION OF ف

There are frequent instances in which the con-

junction ف is not used, contrary to the more general rules that require its presence:

مَهْمَا تَقُلْ لِلْمَلِكِ لَا يُصَدِّقُكَ  
Whatever you might tell  
the king, he will not be-  
lieve you. Hak. ahl. 19,6

إِنْ كُنَّا نُرِيدُ أَنْ — عَلَيْنَا أَنْ —  
If we want to..., we have  
to.... Gibr. I,179,14

إِنْ قَاوَمْتَكُمْ تِلْكَ الْمَرْأَةُ أَقْبِضُوا  
عَلَيْهَا  
If that woman opposes you,  
seize her.  
Gibr. I,180,17

إِنْ شِئْتَ أَنْ تَتَحَرَّرَ طَلِّقِ امْرَأَتَكَ  
عَنْ خَالِيَا  
If you want to become free,  
forsake your wife and you  
will live free.  
Gibr. III,11,15

أَيُّمَا كَاتِبٍ يَخْرُجُ عَلَيْهَا إِنَّمَا  
يَخْرُجُ عَلَى الْعَرْشِ  
Whichever writer rebels  
against them rebels against  
the throne.  
Musa adab. 42,8

إِذَا مَرَرْتُمْ بِتِلْكَ الْمَقْبَرَةِ الْقَرِيبَةِ  
مِنْ غَابَةِ الصَّنَوْبَرِ ادْخُلُوهَا صَامِتِينَ  
If you go by this tomb  
near the pine woods, enter  
into it silently.  
Gibr. II,11,3

## § 268 USE OF THE PARTICLE ل

The emphatic particle ل is used to emphasize the statement expressed in the main clause.

When it is prefixed to the imperfect in the main clause, the verb will always be in the energetic under the emphatic effect of the particle (see Vol. I, § 27).

ل is generally used, e.g., to introduce the main clause, when the same particle introduces the subor-

لَئِنْ طَهَرَ أَنَّهُ لَا يَحْفَظُ الْقُرْآنَ  
لَأَخْلِقَنَّ لِحَيْتِي هَذِهِ  
and if it should appear  
that he has not memorized  
the Koran, I shall shave  
off this beard of mine.  
Hus. ayy. I,43,10

لَئِنْ أَقَرَرْتُ بِمَا يَقُولُ النَّاسُ —  
لَأَقُولَنَّ مَا لَمْ يَكُنْ

If I should admit to what people say..., I would be saying what did not happen.  
Hai. sir. 361,3

لَئِنْ أَصْبَحْتُ لَأَتِيَنَّ الْكَاهِنَ

In the morning I shall go to the priest.  
Hus. 'ala. I,6,6

وَلَئِنْ كَانَ بَعْدَ فِي الثَّانِيَةِ عَشْرَةَ  
مِنْ سِتِّهِ لَقَدْ كَانَ لَهُ مِنْ عَظَمَةِ  
الرَّحْمَنِ

Although he was still twelve years of age, he already possessed a spiritual greatness.  
Hai. sir. 115,11

وَاللَّهِ لَئِنْ أَمَرَنِي بِضَرْبِ عُنُقِهَا  
لَأَضْرِبَنَّ عُنُقَهَا

and, by God, if he told me to cut off her head, I would do it.  
Hai. sir. 449,17

لَئِنْ دَلَّ هَذَا التَّعَنُّتُ عَلَى شَيْءٍ  
لَعَلَى شِدَّةِ حِرْصِ أَصْحَابِهِ عَلَى  
التَّشْكِيكِ فِي الْإِسْلَامِ

If this obstinacy proves something, then it is their great desire to cast doubt on Islam.  
Hai. sir. 43,5

*Note* that the use of لَ in the subordinate does not make necessary its employment in the main clause. The main clause may be introduced by فَ according to the patterns shown in the preceding paragraphs.

On the other hand, لَ may also be used in cases when it does not introduce the subordinate. This is especially frequent after a subordinate clause introduced by لَوْ or لَوْلَا :

لَوْ تَرَكَ لِي الْخِيَارَ لَأَخْتَرْتُ  
مَسْكَنَا بِضَرْبًا

If he had given me the choice, I would have chosen the Egyptian home.  
Mah. qah. 110,6

وَلَوْلَا لَضَاعَ أَسْمَاءُ كَثِيرٌ مِنْ  
الْكَتُبِ النَّفِيسَةِ

Had it not been for him, the titles of many a precious book would have been lost.  
Djir. tar. I,8,15

لَوْ فَهِمُوا مَعْنَى الْحَرِيَّةِ لَمَا آخْتَلَفُوا  
مَعْنَا فِي الرَّأْيِ

If they understood the meaning of freedom, they would not oppose me in that opinion.  
Q. Amin (Zy.) 5,2

لَوْلَا أَنِّي مَشْغُولٌ لَأَسْتَطَعْتُ أَنْ  
أَقْرَأَ ابْنَكَ الْقُرْآنَ —

Were it not for the fact that I am busy, I could teach your son how to recite the Koran....  
Hus. ayy. I,114,1

وَلَوْ بَقِيَ أَكْثَرُ مِنْ ذَلِكَ لَأَكَلَهُ أَيْضًا

And if more of it had remained, he would have eaten it also.  
'Aww. (Br.) 18,22

لَوْ عَاشَ لَكَانَ أَفْضَلَ مَثَالٍ —

Had he lived, he would have been the best example for....  
Manf. mag. 170,3

XVIII PARENTHETICAL CONSTRUCTIONS

## § 269 PARENTHETICAL CONSTRUCTIONS

The need for a more lively and less restrained style on the one hand and for a more precise expression of ideas on the other has caused the frequent insertion in Arabic of one statement within another in order to let it follow as closely as possible the part it most closely defines or modifies and also in order to give preference to ideas which are logically more important than would be indicated if they were placed in their normal position within the construction.

This insertion, which we call "parenthesis" or "a parenthetical construction," was already in use in Arabic in the Koran. In the modern language, it has become, as expected, much more flexible and common.

A parenthesis divides a sentence usually without influencing it in any manner better than the fact of the separation. In certain parenthetical constructions, however, the proximity of new syntactical elements, as well as the separation of the elements belonging to the statement, may cause some structural changes.

A Parenthetical constructions in the function of an accusative are very frequently used between a verb and a noun clause. They are always restrictive statements, generally, although not necessarily, of a conditional nature:

يَخِيلُ إِلَيَّ وَإِنْ لَمْ أَجْلِسْ إِلَيْهِ  
وَلَمْ أَسْمَعْ حَدِيثَهُ أَنَّهُ أَرَقُّ النَّاسِ  
حَدِيثًا وَأَعَدُّهُمْ سَرًّا

I believe, although I never sat with him nor heard him talking, that his conversation is the most courteous of that of any man.

Manf. sha'. 103,10



فَاتِي أَخْشَى إِنْ أَنْتَ نَظَرْتَ إِلَى  
وَجْهِى أَنْ تَدْرِكَكَ الرِّقَّةُ

For I fear if you look  
into my face compassion  
will overwhelm you.  
Hai. sir. 88,13

أَخَافُ إِنْ أَنَا لَقَيْتُهَا وَحْدِي  
أَنْ أضعف أَمَامَهَا

I am afraid if I meet  
her alone I will become  
weak in her presence.  
Manf. sha'. 23,4

نَسْتَطِيعُ بَعْدَ الَّذِي ذَكَرْنَا فِي  
الْفَصْلِ السَّابِقِ أَنْ نَقُولَ —

We can, after what we  
have mentioned in the  
preceding section, say  
that....  
Amin duh. I,50,3

وَكَانَ فِي نِيَّتِي إِذَا كَانَ الْجَوَابُ  
بِالْإِجَابِ أَنْ —

It was my intention, if  
the answer were affirma-  
tive, to....  
Raih. mul. 14,18

هَمْ يَحَاوِلُونَ حَيْثَمَا مَرُّوا أَنْ  
يَقِفُوا عَلَى أَخْبَارِهِ

They tried, wherever they  
passed by, to learn news  
of him. Hai. sir. 258,5

إِنِّي لَأَخْشَى لَوْ حَدَّثْتُكَ بِمَا عَرَفْتُ  
مِنْ أَمْرِ أَبِيكَ حِينَئِذٍ أَنْ يَمْلِكِكَ  
الْإِشْفَاقُ وَتَأْخُذَكَ الرَّأْفَةُ فَتَجْهَشِي  
بِالْبَكَاءِ

I am afraid that if I  
tell you what I know about  
the condition of your  
father at that time, pity  
and compassion will over-  
whelm you and you will  
start crying.  
Hus. ayy. I,146,14

لَكِنَّ مُحَمَّدًا مَا لَيْثَ حِينَ أَنْتُمْ  
دُعَاؤُهُ أَنْ سَأَلْتَهُمْ —

But Mohammed, as soon as  
he ended his prayer,  
asked them....  
Hai. sir. 424,1

B Also very common is the use of a circumstantial clause as a parenthetical construction following immediately after the part in the main clause it more closely defines:

وَأَنَا كَذَلِكَ وَإِذَا بَشِيءٌ كَانَهُ  
الْحَجَرُ يَنْقُصُ مِنْ عَلَ

So I was, when suddenly  
as if a stone had fallen.  
Nu. liq. 54,1

وَإِذَا بِي وَعَيْنَايَ عَالِقَتَانِ يَلْيُونَارِدُو  
وَكَمَنْجَتِهِ وَأَصَابِعِهِ أَحْسَ عَنْقِي بِهَاءٍ  
يَلْتَوِي كَعَنْقِ زَهْرَةٍ تَدْوِي

While my eyes were glued  
on Leonardo's violin and  
fingers, I suddenly felt  
Baha's head droop as the  
stalk of a flower wilts.  
Nu'. liq. 30,11

إِنَّ اللَّهَ وَقَدْ خَلَقَ لَنَا قُلُوبًا قَدْ  
نَزَلَ عَنْ بَعْضِ حَقِّهِ عَلَيْنَا

God, when He gave us  
hearts, renounced some  
of His right to us.  
Hak. ahl. 25,11

سَتَنْتَقِلُ وَأَنْتَ فِي نَجْدٍ إِلَى  
الْقُرْنِ الْخَامِسِ

While in Nejed, you will  
be transported back to  
the fifth century.  
Raih. mul. 29,8

(For more examples, see Vol. II, p. 317f.)

C A parenthetical expression is not often found between the main clause and a relative specification, e.g.,

with an asyndetical relative clause:

هُوَ كَلَامٌ كَلَّمَا زِدْتَهُ فِكْرًا زَادَكَ  
مَعْنَى

That is a word that be-  
comes more meaningful  
the more you think about  
it. Raf. wah. III,8,3

or with a syndetical construction:

تِلْكَ الْحَيَاةُ الَّتِي إِذَا مَا تَأَمَّلْنَاهَا  
وَجَدْنَاهَا مُبَسِّمَةً فِي الرَّبِيعِ —

That life which we, when  
we contemplate it, find  
smiling during the  
spring....  
Gibr. I,76,14

D A parenthetical construction is also frequently used between كَانَ, in its auxiliary function, and the verb it governs. In this instance, whenever the subject of the verb كَانَ is mentioned before the parenthesis, the verb is in agreement with it; otherwise, in cases of diversity of subjects between subordinate parenthetical and main clause, the verb may be in agreement with either of the two subjects:

لَقَدْ كُنْتُ كَلَّمَا آزَدْتُ تَوَسَّعًا فِي  
الْبَحْثِ أَرَى سَائِلَ تَنْجُمِ أُمَامِي

The more I increased my research, the more I saw questions rising before me. Hai. sir. 20,3

مَعَ ذَلِكَ كُنْتُ عِنْدَ مَا أَقُولُ نَجْدُ  
تَقُولُ هِيَ الْعِرَاقُ

Nevertheless, whenever I said Nejed, she would say Iraq. Raih. mul. 23,10

وَلَكِنْ لَمْ يَكُنِ الْعَرَبِيُّ الْبَدَوِي  
إِذَا دَخَلَ عَلَى مُعَاوِيَةَ أَوْ عَبْدِ  
الْمَلِكِ يَشْعُرُ بِأَنَّهُ —

But when the Badouin Arab entered Mu'awiya or Abd al-Malik, he never felt that....  
Amin duh. I,104,15

In this construction, the main clause following the subordinate may be introduced by the coordinate conjunctions **وَ** or **فَ** :

هِيَ الْفُصْحَى الَّتِي ظَهَرَ الْإِسْلَامُ  
فَوَجَدَهَا كَامِلَةً النُّمُو

It is the classical [language] which Islam, at its appearance, found fully developed.  
Kahl. (Br. II) 6,4

تَايَكَ الْعَيْنَانِ اللَّتَانِ طَالَمَا  
تَأَمَّلْتُهُمَا وَلَمْ أَرُ فِيهِمَا غَيْرَ  
الْعُنْفِ وَالْقَسَاوَةِ —

those two eyes in which I, as frequently as I have contemplated them, never saw anything except severity and austerity....  
Gibr. II,140,19

Note that in this position the relative clause after the parenthesis may, at times, be omitted; the subordinating particle then has an adverbial function:

إِنِّي لَنْ أُنْسِيَ تِلْكَ اللَّيْلَةَ الَّتِي  
طَالَمَا حَدَّثْتُكَ عَنْهَا

I never will forget that night about which I told you so often.  
Hak. ahl. 31,4

عَنْ يَمِينِهِ هَذِهِ الْحَوَانِيتُ  
الصَّغِيرَةُ الَّتِي طَالَمَا وَقَفْتُ عِنْدَ  
بَعْضِهَا حِينَ تَقَدَّمْتُ بِهِ الْيَوْمَ

to his right were these small shops, at some of which he so often stood as the days passed.  
Hus. ayy. II,13,5

E Another frequently used type of parenthetical expression is placed between the subject and its verb when the main and the subordinate clause have the same subject. The subject may be represented by a personal pronoun when it has already been mentioned. Both —noun or personal pronoun— are often in the accusative case after **لَكِنَّ**, **أَنَّ**, or **إِنَّ** :

إِنَّكَ لَوْ عَرَفْتَهُ مَعْرِفَتِي إِيَّاهُ  
لَأَمْتَلَأْتَ نَفْسَكَ إِعْجَابًا بِهِ وَإِعْظَامًا  
لَهُ

If you knew him as I do, you would be filled with admiration and respect for him.  
Manf. sha'. 254,15

مَعَ أَنَّا لَوْ دَقَّقْنَا النَّظَرَ فِي  
أَصْلِهَا لَوَجَدْنَاهُ سِيَاسِيًّا

But we, if we closely examine its cause, shall find [that it is] political. Amin duh. III,6,6

نَحْنُ إِذَا تَتَبَعْنَا تَارِيخَ الدَّوْلَةِ  
الْعَبَّاسِيَّةِ فِي هَذَا الْبَابِ وَجَدْنَا  
أَنَّ —

If we follow the history of the Abbasid dynasty in this chapter, we will find that....  
Amin duh. I,107,3

فَلَيْتَ اللَّهَ إِذْ خَلَقَنِي عَلَى هَذِهِ  
الصُّورَةِ الدَّمِيمَةِ الْبَشِيعَةِ لَمْ يَخْلُقْ  
لِي قَلْبًا خَفَافًا

If only God, since He created me with this ugly appearance, had not given me a tender heart.  
Manf. sha'. 68,1

أَنَّكَ إِنْ أَلَحَّحْتَ عَشْرِينَ قَرْنًا  
فَلَنْ تَظْفِرَ مِنِّي بِكَلِمَةٍ

that you, even if you implored for twenty centuries, would not win a word from me.  
Hak. sheh. 61,5

هُمْ حِينَ يَبْحَثُونَ فِي فَلَسَفَةِ  
أَفْلَاطُونٍ أَوْ سَرَحِيَّاتِ شَكْسْبِيرٍ أَوْ  
فَنِّ رَفَاعِيلَ لَا يَتَلَسَّسُونَ الْخَطَايَا  
فِي حَيَاةِ هَؤُلَاءِ الْعَظَمَاءِ

They, when they study Plato's philosophy or Shakespeare's plays or the art of Raphael, do not look for invectives against the lives of these great [men].  
Hai. sir. 43,14

Note that under certain circumstances the main clause following the parenthesis is introduced by the

coordinate conjunction **فَ**, leaving the noun or pronoun subject isolated —an anacoluthon— preceding the compound (see immediately below and also Vol. II, § 180):

وَأَنَا وَإِنْ كُنْتُ أَعْلَمُ أَنَّكَ غَيْرُ رَاضِيَةٍ  
عَنْ هَذَا الزَّوْجِ وَأَنَّكَ لَا تُحِبِّينَ  
هَذَا الْفَتَى — فَأَتْنِي أَرَى لَكَ أَنْ  
تَخْضَعِي لِأَمْرِ الْكَاهِنِ الْأَعْظَمِ  
وَتَدْعِنِي لِرَغْبَتِهِ

and I, though I know that this marriage does not please you and that you don't love this young man..., I think that you should obey this great priest and surrender to his wishes.  
Manf. sha'. 190,5

In the frequent cases in which the main clause and the parenthesis have different subjects, that of the parenthesis has priority and is the subject of the parenthesis itself or of a personal pronoun in agreement with it and which appears at the beginning of the construction. The actual main clause, under certain circumstances, may then be introduced by **فَ** (see Vol. III, p. 361ff.).

These cases could be considered as examples of anacoluthon:

الْخُلَفَاءُ الْأُمَوِيُّونَ إِذَا وَهَبُوا  
فَإِنَّمَا كَانَتْ أَكْثَرُ جَوَائِزِهِمُ الْإِبِلَ

The Umayyad caliphs, whenever they gave presents, most often rewarded camels.  
Amin duh. I, 106,7

لَكِنَّمْ إِذْ بَلَغُوها كَانَتْ قَافِلَةً  
أَبِ سَفْيَانَ قَدْ مَرَّتْ بِهَا

But when they reached it, Abu Sufyan's caravan had already gone by.  
Hai. sir. 255,18

لَكِنَّمْ إِنْ قَتَلُوهُ طَالَبَ بَنُو  
هَاشِمٍ وَبَنُو الْمُطَّلِبِ بِدَمِهِ

But if they should kill him, the Banu Hashim and the Banu al-Muttalib would seek revenge.  
Hai. sir. 209,1

Consequently, a noun anacoluthon may introduce the construction in which the parenthesis is inserted:

إِنَّ الدَّوْلَةَ الْأُمَوِيَّةَ لَوْ قُدِّرَ لَهَا  
أَنْ تَسْتَوِيَ فِي الْحُكْمِ الزَّمَنَ الَّذِي  
حَكَمَتْهُ الدَّوْلَةُ الْعَبَّاسِيَّةُ لَظَهَرَ عَلَى  
يَدَيْهَا مِنْ الْحَرَكَاتِ الْعِلْمِيَّةِ وَ—  
قَرِيبَ مِمَّا ظَهَرَ عَلَى يَدِ الْعَبَّاسِيِّينَ

The Umayyad dynasty, if it had been given to it to remain in power during the time which the Abbasids reigned [and instead of them], scientific movements and...would have appeared under them very much like it was under the Abbasids.  
Amin duh. I, 2, 14

Very often the pronoun introducing the construction will not refer to any specific part of either main or subordinate clause but will be in the masculine singular as a "pronoun of general reference" (see Vol. II, § 178):

إِنَّهُ إِذَا كَانَتْ حَيَاةُ الْآدِيبِ  
رَفِيعَةً فَإِنَّ أَسْلُوبَ أَفْكَارِهِ وَأَسْلُوبَ  
عِبَارَاتِهِ يَكُونُ أَيْضًا رَفِيعًا

Indeed, if the writer's life is noble, his way of thinking and of expression will also be noble. Musa adab. 10,7

أَظُنُّ أَنَّهُ لَوْلَا وَجُودُكَ مَعَنَا مَا  
كَانَتْ إِرَادَةُ اللَّهِ وَالْمَسِيحِ شَاءَتْ  
لَنَا آيَةٌ أَعْجَبُوهٖ !!

I believe that had you not been with us, God's will and Christ's would not have granted us any miracle.  
Hak. ahl. 37,15

(On the use of **وَ** introducing a parenthetical construction, see Vol. III, p. 16f.)

(On the use of a parenthetical **إِذَا** after **حَتَّى**, see Vol. III, p. 90f.)

XIX EXPANDED COMPOUNDS



§ 270 EXPANDED COMPOUNDS

Midway between syntax and purely stylistic considerations are those cases which we call expanded compounds. In such constructions, an expanded sentence or a compound is further expanded by adding to the basic construction new elements, in coordination or subordination, which, in their turn, are also expanded sentences or compounds.

Modern Arabic in general has changed from its previous Semitic complicity into allowing a much greater flexibility in the language, and freedom in using such expanded constructions can now be considered characteristic of present-day literary Arabic. The excessive use of them by some authors contributes to the creation of rather long and complicated styles.

In the following paragraphs, without even attempting to pursue any analysis of the style involved, we shall present only what we consider to be the most representative forms:

هِيَ الَّتِي رَدَّتْ مِنْ قَبْلِ أَكْثَمِ  
قُرَيْشٍ شَرَفًا وَنِسْبًا تَوَدُّ أَنْ تَتَزَوَّجَ  
مِنْ هَذَا الشَّابِّ الَّذِي نَفَدَتْ  
نَظَرَاتُهُ وَنَفَدَتْ كَلِمَاتُهُ إِلَى أَعْمَاقِ  
قَلْبِهَا

She, who had previously rejected the nobles of the Koreish, wanted to marry this young man, whose glances and words penetrated to the depths of her heart.

Hai. sir. 122,3

مَا الْغَايِدَةُ لِئِيْلِي مِنْ رِحْلَةٍ عَرَبِيَّةٍ  
إِذَا كُنْتُ لَا أَسْلَمُ فِيهَا لِأَخْبَرِ عَنْهَا  
وَلَوْ فِي كِتَابٍ وَاحِدٍ؟

What was the use for someone like me to undertake an Arabic pilgrimage if I would not escape to tell about it, not even in a single book?

Raih. mul. 24,16

إِذَا غَضِبَ لَمْ يَظْهَرْ عَلَيْهِ مِنْ أَثَرِ  
الْغَضَبِ إِلَّا نَفْرَةٌ عَرِقَ بَيْنَ حَاجِبَيْهِ

When he was angry, it only showed in some drops of sweat on his forehead. Hai. sir. 124,12

(قَرِيْشٌ) لِكَيْتَها لَمْ تَكُنْ تَقْدِرُ عَلَى  
أَكْثَرِ مِنْ ذَلِكَ حَتَّى لَا تَكُونَ حَرْبَ  
أَهْلِيَّةٍ بَيْنَ مُخْتَلِفِ قَبَائِلِهَا إِذَا هِيَ  
هَمَّتْ بِقَتْلِ وَاحِدٍ مِنْ أَهْلِ هَذِهِ  
الْقَبَائِلِ

But the Koreish could not do any more than that in order to avoid a civil war with the various tribes if they tried to kill any of the people of these tribes. Hai. sir. 208,8

وَلَكِنِّي إِذَا تَرَكْتُهَا يَوْمًا شَعَرْتُ  
لِتَرْكِهَا شَيْئًا وَلَوْ قَلِيلٍ مِنَ  
الْضِيقِ

But whenever I had to leave her for a day, I felt some uneasiness on doing so, even if only a little. Qal. (Zy.) 21,13

مَنْذُ هَذَا الْيَوْمِ أَصْبَحَ صَبِيْنًا شَيْخًا  
وَإِنْ لَمْ يَتَجَاوَزِ التَّاسِعَةَ لِأَنَّهُ  
حَفِظَ الْقُرْآنَ وَمَنْ حَفِظَ الْقُرْآنَ  
فَهُوَ شَيْخٌ مَهْمَا تَكُنْ سِنُهُ

Since that day our friend had been a sheikh, although he was no more than nine, for he had memorized the Koran, and whoever memorizes the Koran is a sheikh regardless of his age. Hus. ayy. I,37,1

مَا هُوَ إِلَّا أَنْ عَلِمَتْ بِمَا حَدَثَ فِي  
غِيَابِهَا حَتَّى كَانَ أَوَّلُ مَا خَطَرَ لَهَا  
أَنْ أُرْسِلَتْ إِلَى شَعْرَاوِي بِأَشَا  
تَبْلُغُهُ أَنْ مَكْتُبَ سَعْدٍ مَفْتُوحٌ لَهُ  
وَلِزْمَلَائِهِ فِي غِيَابِ سَعْدٍ كَمَا كَانَ  
فِي حُضُورِهِ وَتَرْجُوهُ وَزَمَلَاءَهُ أَنْ  
يَقْبَلُوا دَعْوَتَهَا إِلَى الْعِشَاءِ فِي  
ذَلِكَ الْمَسَاءِ وَأَنْ يَحْفَظُوا

The first thing that occurred to her, as soon as she learned what had happened during her absence, was to send for Sha'rawi Pasha to let him know that Sa'ad's office would remain open for him and his associates during Sa'ad's absence as it had been while he was present, and to ask him and his associates to accept her invitation for dinner that evening and that they could hold their

جَلَسَتْهُمْ الْأَوَّلَى فِي مَكَانٍ أَنْعَقَابِهَا  
الْمَالُوفِ لِكَيْ لَا يَطْرَأَ عَلَى سَيْرِ  
الدَّعْوَةِ أَقْلٌ تَغْيِيرُ بَعْدَ ذَلِكَ  
الْحَادِثِ الَّذِي أُرِيدَ بِهِ الْقَضَاءُ  
عَلَيْهَا

first meeting in place of the usual one so that not the slightest change should befall the advancement of the cause after this event which was intended to destroy it. 'Aqq. (Zy.) 15,43

هَلْ أَبْنُ سَعُودٍ مِنْ أَوْلِيكَ الْأَفْرَادِ  
الْقَلِيلِ عَدَدُهُمْ فِي أَلْبَلَابِ الْعَرَبِيَّةِ  
بَلْ فِي الْعَالَمِ أَجْمَعِ، أَوْلِيكَ الَّذِينَ  
يَبْقَوْنَ عَلَى شَيْءٍ مِنَ الْفِطْرَةِ مَهْمَا  
عَظُمُوا أَوْ تَعَاظَمَتْ شُؤْنُهُمْ، أَوْلِيكَ  
الَّذِينَ يَسِيرُونَ إِلَى مَحَجَّتِهِمْ فِي  
الصِّرَاطِ الْمُسْتَقِيمِ فَيَأْخُذُونَ الْحِكْمَةَ  
مِنْ لَوْحِ الْوُجُودِ لَا مِنْ الْكُتُبِ  
يَنْبَغُونَ وَلَا يَتَفَوَّقُونَ وَيَكْرَهُونَ وَلَا  
يَخَائِلُونَ، وَيُحِبُّونَ وَلَا يَطْلُقُونَ  
وَيَسُودُونَ وَلَا يَظْلُمُونَ وَيَعْدِلُونَ  
وَلَا يَخَافُونَ غَيْرَ اللَّهِ؟

Is Ibn Sa'ud perhaps one of those individuals so scarce not only in the Arab world, but even in the whole world, of those who retain some of their natural dispositions regardless of how great they become or important their affairs, of those who follow the "Straight Path" on their journey and thus learn from the Book of Life, rather than from printed books, always outstanding but never expressing superiority, hating but not double-crossing, loving but not flattering, ruling but not doing evil, treating everyone justly and fearing only God? Raih. mul. 31,15

إِذَا لَوْ أَنَّ الْأَدَبَ كَانَ فِي خِدْمَةِ  
الْمَجْتَمَعِ يَحَالِجُ مُشْكَلَاتِهِ وَيَدْعُو إِلَى  
الْإِصْلَاحِ الْإِجْتِمَاعِيِّ، وَيُدَافِعُ عَنْ  
حُرِّيَةِ الضَّمِيرِ وَيَطْلُبُ الْمَسَاوَاةَ  
بَيْنَ الرَّجُلِ وَالْمَرْأَةِ وَيُنَادِي  
بِالْإِنْسَانِيَّةِ بَيْنَ أَبْنَاءِ الْبَشَرِ عَلَى  
أَخْتِلَافِ أَدْيَانِهِمْ وَمَذَاهِبِهِمْ، وَلَوْ  
أَنَّ الْأَدَبَاءَ كَانُوا عَلَى وَجْدَانٍ

For if literature serves society, he will deal with its problems and will ask for social reform and will defend freedom of conscience and request equality between men and women and proclaim humanity among all humankind in spite of their differences in religions and sects, and if writers are aware of

بِمَعْنَى الْحَضَارَةِ الْعَصْرِيَّةِ الَّتِي  
تَعْتَمِدُ عَلَى حَقَائِقِ الْعِلْمِ وَلَيْسَ  
عَلَى التَّقَالِيدِ وَالْعَادَاتِ وَلَوْ أَنَّهُمْ  
كَانُوا يَعْرِفُونَ عِبَارَةَ "الْأَدَبِ  
الْمُرْتَبِطِ" أَيِ الَّذِي يَرْتَبِطُ بِالْمَجْتَمَعِ  
فَيَحْسُ الْأَرِيْبُ أَنَّهُ سَقُولُ عَنْ  
مَجْتَمَعِهِ وَأَنَّهُ إِمَامُهُ الَّذِي يَقُودُهُ  
وَيُشَدُّهُ وَيَنْشُدُ صَلاَحَهُ وَخَيْرَهُ ،  
أَقُولُ لَوْ أَنَّ أَدَبَاءَ بَصْرَ كَانُوا  
يَرْتَبِطُونَ أَدَبَهُمْ بِالْمَجْتَمَعِ الْبَصْرِيِّ  
لَمَا وَقَعْنَا فِي هَذِهِ الْكَارِثَةِ الَّتِي  
نَتَخَبَّطُ فِيهَا هَذِهِ الْأَيَّامَ

the meaning of contemporary culture, which is based on scientific truths, not on traditions and customs, and if they know the expression *litterature engagée*, that is to say, that which is committed to society, so that the writer feels himself responsible for his society and that he is its leader who must direct it and guide and look after its integrity and welfare, I say if Egypt's writers had linked their literature with Egyptian society, we certainly would not have fallen into the disaster in which we struggle in our time.  
Musa adab. 14,8

## INDEX

## I

## ARABIC WORDS

أَه II,203.

أ interrogative, I,137-9.

أَجَلَ I,166.

أَحَدَ II,361.

أَخْتِ II,124.

إِذْ temporal, III,284-90; "of motivation," III,288-90.

إِذْ أَنْ (أَنَّ) III,290.

إِذْ ذَاكَ II,40.

إِذَا III,291-307; 312-3.

إِذَا الْمُفْجَأَةُ III,291-4.

إِذَا ب II,301, 456n; III,253, 294-7.

إِذَا مَا III,305-6.

أَل article, II,10-21.

أَلَا interrogative, I,139.

أَلَا interrogative, I,139.

أَلَا ف I,139.

إِلَى II,290-5.

أَمْ II,500; III,50-3.

أَمْ II,124.

أَمَّا III,196-202.

إِمَّا II,501-2; III,53-4.

أَنْ with subjunctive, I,78; introducing a noun clause, III,106-16, 122-45.

أَنْ لَا (أَلَا) I,78; III,114.

بَعْدَ أَنْ III,142.

قَبْلَ أَنْ III,142-3.

كَأَنَّ III,144.

لِأَنَّ III,82, 144.

لَيْتَ III,83.

- مِنْ غَيْرِ أَنْ III,137-8.  
 إِنْ الْمَخْفَقَةُ II,233-4.  
 إِنْ negative, I,128-9; III, 88,347.  
 إِلَّا I,128-9.  
 إِنْ indirect interrogative, III,101.  
 إِنْ conditional, III,312-20.  
 إِنْ لَمْ III,313.  
 لَيْتَ III,315.  
 وَإِنْ III,330-4.  
 إِلَّا (وَ) alternative conditional, III,336-52.  
 إِلَّا أَنْ (أَنْ) III,367.  
 أَنْ governing an accusative, II,227-32, 234-5; introducing an anacoluthon, II, 455-63; with a noun clause, III,106-7, 116-45.  
 بِمَا أَنْ III,242.  
 بَيِّدَ أَنْ III,141-2.  
 عَلَى أَنْ III,141.  
 غَيْرَ أَنْ III,137-8.  
 كَانَ III,143.  
 لَانَ III,83, 144-5.
- مَعَ أَنْ III,140-1.  
 إِنْ II,227-34.  
 إِنْ وَأَخَوَاتُهَا II,227, III,105.  
 خَيْرَ إِنْ II,227.  
 إِنْ with an accusative, II, 227-34; with an anacoluthon, II,455-63.  
 إِنَّمَا III,202-7.  
 أَهْلَ II,120.  
 أَوْ with subjunctive, I,79; alternative II,499, 501; disjunctive, III,49-50.  
 أَوَّلَ numeral, II,389-91; in adverbial accusative, II,390.  
 أَوَّلَ مَا III,221-2.  
 أَيَّ II,70.  
 أَيَّ interrogative, I,150-3; indefinite pronoun, I,153-6; exclamatory, I,156; indefinite conditional, III,357.  
 أَيَّ indefinite conditional, III,357.  
 أَيَّ emphatic exclamatory, I,155-6, III,228-9.  
 أَيَّ II,168-9.

- أَبْنَاءُ (يَا) II,219-20.  
 ب  
 ب II,298-309.  
 بَاءُ التَّعَجُّبِ III,294.  
 إِذَا ب II,300-1, 456n, III,253, 294-7.  
 مَبْتَدَأُ بِهِ I,28.  
 مَبْتَدَأُ فِي مَعْنَى I,28n.  
 مَبْتَدَأُ مُؤَخَّرَ I,28n.  
 بَدَلَ substitution, II,72-7.  
 بَدَلَ الْبَعْضِ مِنَ الْكُلِّ II,72-7.  
 بَدَلَ الْكُلِّ مِنَ الْكُلِّ II,72-7.  
 بَرَحَ II,201.  
 بَضْعُ II,379-81.  
 بَعْدَ II,340-3.  
 بَعْدَ أَنْ III,142.  
 بَعْضُ II,134-8; in correlative repetition, II,137.  
 ج  
 جَمِيعَ II,132-3; in adverbial accusative, II,189.  
 أَجْمَعَ II,133-4; preceded by ب II,134; in adverbial accusative, II,189.  
 جُمْلَةٌ تَفْسِيرِيَّةٌ III,65.
- ابْنٌ، ابْنَةٌ II,123.  
 بَاتَ II,201.  
 بَيْنَ II,332-8.  
 بَيْنَ بَيْنَ II,335.  
 (فِي) مَا بَيْنَ II,337.  
 بَيْنَمَا (بَيْنًا) II,232-4.  
 بَيَانٌ II,115.  
 ت  
 تَبَاعُ II,494-5.  
 تَعَتَّ II,350-2.  
 ث  
 ثَلَثَ II,383.  
 ثُمَّ in word union, II,495, 498-9; conjunctive, III, 35-9.



جُمْلَةٌ حَالِيَّةٌ III,242-4.

## ح

حَتَّى preposition, II,296-8;  
conjunctive with subjunctive,  
I,78; with a dependent  
clause, III,84-97; subjunc-  
tive III,85; perfect, III,  
86; imperfect indicative,  
III,87; adverbial, III,  
93-5.

مَا (لَا، لَمْ) - حَتَّى III,87.

مَا إِنْ - حَتَّى III,88.

كَأَنَّ - حَتَّى III,88.

حَتَّى (لَمْ) قَدْ III,89.

حَتَّى لَ III,89.

حَتَّى إِذَا III,90-2.

حَتَّى إِذَا مَا III,92.

حَتَّى أَنْ III,95-6.

حَتَّى إِنْ III,95-6.

مَا - إِلَّا - حَتَّى III,346-7.

إِنْ - إِلَّا - حَتَّى III,347.

حَتَّى لِلْعَظْفِ II,296-8.

حَادٍ in compound numerals,  
II,389.

حُرُوفُ التَّعْلِيلِ III,309.

حَسَبَ I,32-3, III,21n.

حَالٌ adverbial circumstantial  
accusative, II,186, 490;  
adverbial clause, III,242-4.

ذُو الْحَالِ III,242-4.

الْحَالُ الْمَقْدَرُ III,153n.

حَيْثُ with a circumstantial  
clause, III,279-84.

حِينَ with a noun clause, III,  
76-7.

حِينَئِذَا III,224.

## خ

خَيْرٌ in a nominal sentence, I,  
18-21.

خَيْرٌ إِنْ II,227.

خَيْرٌ كَانَ I,36, II,196.

خَيْرٌ مَقْدَمٌ I,28n.

خَيْرٌ (مِنْ) II,485.

مَا خَلَا III,192-4.

## د

دَامَ III,257.

دُونَ II,347-50.

دُونَ أَنْ III,145.

## ذ

ذَا demonstrative, II,32-3;  
after a personal pronoun,  
II,32; after an interroga-  
tive, II,33.

ذَاكَ II,39-40.

ذَلِكَ II,37-9.

كَذَلِكَ II,39.

ذُو II,120-3.

## س

سَ I,75-6.

سَرَعَانَ مَا II,209, III,217-8.

اسْمُ الْإِشَارَةِ II,29.

اسْمُ مَرَّةٍ II,444.

اسْمُ صِفَةٍ III,148.

اسْمُ صَلَةٍ III,148.

سَوْفَ I,76-7.

سَوْفَ لَا I,76.

سِوَى II,354-7.

سِوَاءَ II,500, III,103-4

سِوَاءَ disjunctive, II,500.

لَا سِوَمَا III,195.

## ش

شَتَانِ (مَا) بَيْنَ II,209-10,  
III,194.

شَدَّ مَا III,217.

شَرُّ (مِنْ) II,485.

## ز

زَالَ with an accusative, II,  
200; as auxiliary verb,  
III,259.

زَادَ with approximate numer-  
als, II,379n.

## ص

أَصْبَحَ impersonal subject,  
I,49; with an accusative,

- II,200; as auxiliary verb,  
III,255.  
صَاحِبٌ II,119-20.  
صَارَ with an accusative, II,  
201; as auxiliary verb, III,  
257.

## ض

- ضَمِيرُ الشَّأْنِ II,430.  
الضَّمِيرُ الْعَائِدُ III,147.  
ضَمِيرُ الْفَصْلِ I,34.  
إِضَافَةُ التَّفْسِيرِ II,115.

## ط

- إِنْطَلَقَ III,259.  
طَالَمَا III,211-3.

## ظ

- ظَلَّ with an accusative, II,  
200; as auxiliary verb,  
III,257.

## ع

- مَا عَدَا III,192-4.  
عَسَى II,243-5.

- عَنْ II,276-82.  
عِنْدَ II,318-21.  
عِنْدَ مَا III,235-6.  
عَلَى (لَعَلَّ) II,238-41.  
عَلَى II,321-2.  
عَلَى أَنَّ III,141.  
عَادَ as auxiliary verb, III,  
258.  
عَيْنَ II,142-3.

## غ

- غَيْرَ II,147-53.  
لَيْسَ غَيْرَ II,6.  
لَا غَيْرَ II,6, 147.  
مِنْ غَيْرَ II,152.  
غَيْرَ أَنَّ II,151, III,137-8.  
مِنْ غَيْرِ أَنَّ II,153, III,137-8.

## ف

- فَ with subjunctive, I,79;  
union of words, II,495,  
497-9; conjunctive, III,  
20-34; in conditional main  
clause, III,360-9.

، الْأَفْعَالُ الْمُتَعَدِّيَّةُ بِغَيْرِهَا

## الْأَفْعَالُ الْمُتَعَدِّيَّةُ بِأَنْفُسِهَا

- II,161-2.  
فَاعِلٌ subject of a verbal sen-  
tence, I,41-2; ordinal, II,  
387-93.  
الْمَفْعُولُ الْأَوَّلُ II,169.  
الْمَفْعُولُ الثَّانِي II,169.  
الْمَفْعُولُ لِلتَّأَكِيدِ II,444.  
الْمَفْعُولُ الْمَطْلُوقُ II,170, 444.  
الْمَفْعُولُ لِلتَّعْظِيمِ II,444.  
الْمَفْعُولُ مَعَهُ II,214.  
الْمَفْعُولُ فِيهِ II,173n, 180.  
الْمَفْعُولُ لَهُ II,172.  
أَفْعَلُ relative, II,467-86.  
أَفْعَلُ مَنْ (مَا) II,478-9.  
فَوْقَ II,352-4.  
فَوْقَ مَا III,241.  
فِي II,309-15.  
فِيهَا III,234-5.

## ق

- قَبْلَ II,343-4.  
قَبْلَ أَنْ III,142-3.  
قَدْ before perfect, I,68-70;

with correlative perfects,  
II,69; before imperfect,  
I,70-1; with لَا before im-  
perfect, I,71; with pre-  
fixed لَ I,69.

- قَدَّرَ مَا III,222-3.  
قَلَمًا III,213-4.  
قَلِيلًا مَا III,216.

## ك

- كَ II,338-40.  
كَانَ بَ II,301.  
كَانَ مَا III,240.  
كَمَا III,236-40.  
كَمَا أَنَّ III,259.  
كُلَّ II,124-30.  
كُلَّمَا III,219-21.  
كَلَّا II,130-1.  
كَلَّا I,167.  
كَمْ interrogative, I,156-8;  
exclamatory, I,158-60.  
كَانَ النَّاتِيَةُ verb of existence,  
II,197.  
كَانَ النَّاقِصَةُ verbal copula,  
II,199; in a nominal sen-  
tence, I,36; modifying a

verb, I,71-5; with a perfect, I,71; with **لَمْ** and the jussive, I,71; impersonal subject with **كَانَ**, I,49; with an anacoluthon, II,457.

**كَانَ وَأَخَوَاتُهَا** II,196.

**خَبَرَ كَانَ** I,36, II,196.

**كَيْلَا** with subjunctive, I,79; with subordinate clause, 309-11.

**كَيْمَا** III,310-1.

**كَادَ** as auxiliary verb, III, 258.

**كَادَ-حَتَّى** III,88.

## ل

**لَ** prefixed to **قَدْ**, I,69; with energetic, I,82-3; after **إِنْ** II,233-4; with hypothetical conditional, III, 320-6; with main clause in conditional clauses, III, 260, 269-71.

**لَيْنَ** III,315.

**لِ** II, 282-90; with the subjunctive, I,78; with the jussive, I,80; after infinitives and participles

introducing the object, II, 88; after infinitives, II, 404; after participles, II, 413, in interjectional phrases, II,205; with **وَ** or **فَ** prefixed, I,80.

**يَا لَهُ مِنْ** II,205.

**الْأَلَامُ النَّاصِبَةُ** III,80.

**لِ** introducing a subordinate clause, III,80-3.

**لَإِنْ** III,82.

**لَإِنَّ** III,83.

**لَعَلَّ** I,78, III,83.

**لَا** negative, I,111-8; negative answer, I,167; with the jussive, I,81; in correlative constructions, I,104-5; in coordinate negatives, I,107-8.

**لَا** of "general denial," I,114, II,220-7.

**نَفَى عَامٌّ** II,220.

**نَفَى الْجِنْسِ** II,220.

**لَا شَيْءَ** I,169.

**لَا غَيْرَ** II,6,147.

**زَالَ** see **زَالَ**.

**سَيِّمًا** see **سَيِّمًا**.

**لَعَلَّ** see **عَلَّ**.

**لَبِثَ** as auxiliary verb, III, 259.

**لَكِنَّ** II,236; adversative, III, 43-6.

**لَكِنَّ** with an accusative, II, 235-38; with an anacoluthon, II,455-63; adversative, III, 40-42.

**لَكِنِّي** see **لَكِنِّي**.

**لَمْ** with the jussive, I,81, 127-8.

**لَمَّا** "not yet," with the jussive, I,81, 129-31.

**لَمَّا** "when, after," III,307-8.

**لَنْ** with the subjunctive, I, 79, 126.

**لَوْ** hypothetical condition, III,320-6; optative, III, 324-6; concessive, III, 330-4; incomplete, III, 334-6.

**لَوْكَمَا** III,324.

**لَوْ أَنْ** III,324-6.

**لَوْلَا** hypothetical negative, III,326-30; with a single noun, I,7.

**لَوْلَا أَنْ (أَنَّ)** III,328-9.

**لَيْسَ** negative of nominal sentence, I,36-7; negative verb, I,119-25; as auxiliary verb, III,255.

**لَيْتَ** II,241-3.

**يَا لَيْتَ** II,243.

## م

**مَا** interrogative, I,142-50.

**مَاذَا** I,144, II,33.

**مَا بَالُكَ** III,251; followed by an accusative, II,187-8.

**مَا لَكَ** III,251; followed by an accusative, II,187-8.

**مَا** negative, I,108-11.

**مَا إِنْ** I,131.

**مَا إِنْ-حَتَّى** III,88.

**مَا** exclamatory, I,150.

**مَا** relative, III,170-3, 177-9.

**مَا-مِنْ** III,179-82; resumptive pronoun, III,182-6.

**مَا الدَّيْمُومَةُ** III,229-31.

**مَا الْمَصْدَرِيَّةُ** III,211, 310.

**مَا** indefinite particle, III, 207-9.

- مَا indefinite conditional, III, 208-9, 353-6.  
 مَا adverbial, III, 210-28.  
 مَا III, 196-202.  
 إِنَّمَا III, 202-7.  
 أَوَّلَ مَا III, 221-2.  
 أَيُّهَا III, 228-9.  
 حَالَمَا III, 222.  
 حِينَئِذَا III, 224.  
 مَا خَلَا III, 192.  
 رُبَّمَا III, 225-7.  
 رَيْشَمَا III, 223-4.  
 سُرْعَانِ مَا III, 217-8.  
 سَيِّمًا (لَا) III, 195.  
 شَتَّانَ مَا بَيْنَ III, 194.  
 شَدَّ مَا III, 217.  
 أَشَدَّ مَا III, 227.  
 طَالَمَا III, 211-3.  
 مَا عَدَا III, 192.  
 قَدَّرَ مَا III, 222-3.  
 قَلَّمَا III, 213-4.  
 قَلِيلًا مَا III, 216.  
 كَثِيرًا مَا III, 214-6.  
 أَكْثَرَ مَا III, 227.
- كَلَّمَا III, 219.  
 مَثَلَمَا III, 218-9.  
 نَادِرًا مَا III, 216.  
 نَعِمَّا III, 194.  
 مِثْلُ II, 144-6.  
 اسْتَعَرَّ as auxiliary verb, III, 257.  
 أَمْسَى impersonal subject, I, 49; as auxiliary verb, III, 255.  
 مَضَى as auxiliary verb, III, 256.  
 مَعَ II, 315-8.  
 مَنْ interrogative, I, 142-50.  
 مَنْ ذَا I, 144, II, 33.  
 مَنْ relative, III, 173-5; resumptive pronoun, III, 182-91.  
 مَنْ — مِنْ III, 179-82.  
 مَنْ indefinite conditional, III, 353-4.  
 مِنْ II, 262-76; with elatives, II, 468, 471-2, 474, 480.  
 مِّنْذُ II, 344-7; with a subordinate clause, III, 78-9.  
 مِّنْذُ أَنْ III, 79.

تَمَيَّزَ II, 184.

و

- ن  
 نَحْوُ II, 357-8.  
 نَصَفَ II, 382.  
 نَظِيرُ II, 146-7.  
 نَعَمْ I, 163-5.  
 نَعِمًا III, 194.  
 نَفْسُ II, 138-42, 424; reflexive, II, 140.  
 نَفِيعٌ II, 381.
- وَ in word union, II, 490, 495-9, 501; conjunctive, III, 11-20; in circumstantial clauses, III, 266-79.  
 وَ with an accusative, II, 214-6.  
 وَأَوَّالِ الْمَعِيَّةِ II, 214.  
 وَجِدَ verb of existence, I, 8, 54; verbal copula, II, 202.  
 وَاحِدٌ II, 363-4.

إِسْمُ صِفَةٍ III, 148.

إِسْمُ صَلَةٍ III, 148.

وَيْلٌ II, 204-6.

أَلْوَيْلُ II, 204.

وَيْلَى II, 204.

يَا لِلْوَيْلِ II, 205.

ي

يَا vocative, II, 216-9; before exclamations, II, 212.

يَا أَيُّهَا II, 219.

يَا لَهُ مِنْ II, 205.

هـ

هَآ II, 30-1.

هَذَا II, 33-6.

هَآ هُوَذَا II, 36.

هَآ أَنَا ذَا (هَئَانَا) II, 36.

هَكَذَا II, 36.

هَلْ I, 139, 41.

هَلَا I, 141.

هُوَ، هِيَ II, 426-36.

هُوَذَا II, 32.

هُوَ هُوَ، هِيَ هِيَ II, 440.



## II

### ENGLISH TERMS

ACCUSATIVE CASE, II,161-250;  
 direct object, II,163-71;  
 second object, II,169-70;  
 cognate (or absolute), II,  
 170, II,444-5; adverbial  
 accusative, II,171-2; ad-  
 verbial accusative or rea-  
 son, II,172-3; of time, II,  
 173-80; correlative repe-  
 titition, II,179-80; of place,  
 II,180-2; paronomastic, II,  
 182; of measure, II,183-4;  
 of specification (restric-  
 tive), II,184-6; after  
 nouns, II,185; after nu-  
 merals, II,185, 367, 368;  
 after elatives, II,186, 479;  
 circumstantial, II,186-96;  
 in a nominal sentence, II,  
 187-9; in independent po-  
 sition, II,190; defined by  
 a genitive, II,191; position,  
 II,192-3; with copulative  
 verbs, II,196-202; of ex-  
 clamation, II,202-20; inter-  
 jectional phrases, II,203-6;  
 vocative, II,216-9; general  
 denial, II,220-6; accusative  
 after particles, II,227-44;  
 after *¿*, II,213-6; adver-  
 bials, substantive, II,248-  
 50; adjectives, II,245-8;  
 after active participle,  
 II,410-4; after infinitive,  
 II,403-4.

ADJECTIVAL-RELATIVE CLAUSE,  
 III,147-70; definition, III,  
 147-8; asyndetical, III,  
 148-62; resumptive pronoun,  
 III,154-8; omission of re-  
 sumptive pronoun, III,150-60;

### ENGLISH TERMS

401

attraction of the antecedent, ADVERBIAL CLAUSES, III,242-311;  
 III,160-1; pronominal use,  
 III,161-2; syndetical, III,  
 162-70; resumptive pronoun,  
 III,165-8; pronominal use,  
 III,168-70.

ADJECTIVES: as subject in a  
 nominal sentence, I,16; as  
 predicate, I,18-9; in appo-  
 sition, II,47-67; attribu-  
 tive apposition, II,48-53;  
 gender and number agreement,  
 II,53-61; substantival use,  
 II,61-2; apparent, II,62-4;  
 real, II,64-7; position in  
 a genitive construction,  
 II,101-2; genitive construc-  
 tion of adjectives, II,105-7;  
 adjectival annexation, II,  
 107-11; determination by a  
 genitive, II,109-10; as ad-  
 verbials, II,245-8; governed  
 by a preposition, II,254.

ADVERBIALS: adverbial inter-  
 rogative sentence, I,160-3;  
 adverbials, substantives,  
 II,248-50; adjectives, II,  
 245-8; see accusative, ad-  
 verbial.

circumstantial, III,242-79;  
 asyndetical, III,244-66;  
 verbs in auxiliary function,  
 III,255-63; word order with  
 auxiliary verbs, III,263-66;  
 syndetical, III,266-79; lo-  
 cal, "where," III,279-84;  
 temporal, "when," III,284-  
 308; final, III,309-11.

ADVERSATIVE CONSTRUCTIONS, III,  
 39-48.

AGREEMENT: in a nominal sen-  
 tence, gender, I,22-3; num-  
 ber, I,23-7; of verbs with  
 phrases as subject, I,94-5;  
 with a genitive phrase, II,  
 153-5; within a genitive  
 construction, II,155-7;  
 with numerals, II,384-5.

ANACOLUTHON, II,455-63; defi-  
 nition, II,455; patterns of  
 — in a simple sentence, II,  
 455-62; "pronoun of empha-  
 sis," II,456; with compound  
 tenses, II,462; from a sub-  
 ordinate clause, II,462-3.

- ANNEXATION: "improper annexation," II,109-10; see genitive case.
- ANSWERS TO A QUESTION, I,163-8; affirmative, I,163-6; negative, I,167-8.
- APPOSITION: adjectives in, II, 47-8, 53-61; substantives in, II,67-77; nonrestrictive (parenthetical), II,68-72; restrictive (determinative), II,72-7; agreement, II,74-7; personal pronouns in, II,77-81; appositive in the accusative case, II,80; numerals in, II,372-3.
- ARTICLE, II,5-21; general remarks, II,5-10; demonstrative character, II,10; uses, II,11-21; before an adjective, II,21; with cardinal numbers, II,374-77.
- CIRCUMSTANTIAL CLAUSES: see adverbial circumstantial.
- COMPARISON, II,480-4; see relative.
- CONDITIONAL CLAUSES, III,311-71; real conditional, III, 312-20; hypothetical conditional, III,320-6; optative, III,324-6; negative, III, 326-30; concessive, III, 330-4; incomplete, III,334-8; exceptive, III,338-53; indefinite conditional, III, 353-60; nullification of a subordinate's influence on its main clause, III,360-71; use of the particle **فَ**, III, 361-8; omission of **فَ**, III, 368-9; use of the particle **جَ**, III,369-71.
- CONJUNCTIONS: conjunctive, III, 11-39; disjunctive, III, 49-54; adversative constructions, III,39-48; use of **و** in syndetical circumstantial clauses, III,266-79; use of **فَ** in conditional clauses, III,361-9.
- CONSTRUCT STATE, II,92-107; see genitive, substantive.
- COORDINATE CLAUSES, III,7-59; asyndetical, III,7-11;

- syndetical, III,11-54; conjunctive, III,11-39; adversative, III,39-48; disjunctive, III,48-54; elliptical, III,54-9.
- COPULATIVE VERBS, II,196-202; verbs of existence, II,197-8; verbal copula, II,198-202.
- DATES, II,393-5.
- DEMONSTRATIVE PRONOUNS, II,29-47; nature of, II,29; correlative construction of, II,41-3; position, II,43-5; agreement, II,46-7; position in a genitive construction, II,102.
- DISJUNCTIVE CONJUNCTIONS, III, 48-54.
- ELATIVES, II,467-86; categories, II,468-79; as substantive, II,469; as comparative, II, 480-2; as relative (comparative) attributive, II,471; as simple attributive, II, 472; as superlative, II, 475-6; determined by the definite article, II,472-4; in isolated position, II, 468-71; governing a genitive, II,474-7; followed by a prepositional phrase, II,478-9; uses, II,479-86; followed by a noun clause, II,482-3; by a pronominal relative, II,483; two or more — governing one noun, II,484-5.
- ELLIPSIS: in a nominal sentence, I, 32-4; of prepositional phrase, II,89-90; of preposition, II,261; elliptical coordinate sentence, III,54-9; of preposition in syndetical noun clauses, III,145-7; of resumptive pronoun in relative clauses, III,158-60; in pronominal relative clauses, III,182-5; incomplete conditional clauses, III,334-8.
- ENERGETIC, I,82-3; in conditional constructions, III, 369-71.
- EXCLAMATIONS, II,202-13.

- IMPERFECT, I,63-7; temporal aspects, present, I,63-4; past, I,65-6; future, I,66-7.
- INTERJECTIONAL PHRASES, II, 203-6.
- INDETERMINATION: of nouns, II, 5-10; nunnation, II,7; uses, II,21-9; semantic indetermination, II,21-4; grammatical indetermination, II, 24-9.
- INDIRECT QUESTIONS, III,97-104; correlative, III,101; alternative, III,101, 103-4; introduced by **إِنْ**, III,101-2.
- INFINITIVE, II,401-5; subject in a nominal sentence, I,15; predicate in a nominal sentence, I,18; subject of a verbal sentence, I,46; governing a genitive, II, 401-2; governing an accusative, II,403-4; object introduced by **لِ**, II,404.
- INTERROGATIVE SENTENCES, I, 135-68; questions about the validity of a statement, I,136-41; concerning a fact, I,142-60; adverbial, I,160-3; answers, affirmative, I, 163-6; negative, I,167; see indirect questions.
- JUSSIVE, I,80-2; after particles, I,127-31; after imperatives, III,10; after **لِ**, III,29; in conditional clauses, III,311-5; in indefinite conditional, III, 353-60.
- LOGICAL SUBJECT: see anacoluthon.
- MERISMUS, II,502-3.
- NEGATIVE PARTICLES, I,101-32; in a nominal sentence, I, 102; in a verbal sentence, I,104; correlative, I,104-6; coordinate, I,106-8; emphasis, I,131-2.
- NEGATIVE SENTENCE: correlatives, I,104-6; coordinate, I,106-8.
- NOMINAL SENTENCE, I,5-37;

- definition, I,2; with a single member, I,5-9; with two members, I,9-34; categories of meaning, I,10-2; temporal aspects, I,13-4; subject, I,15-7; predicate, I,18-21; agreement, I,22-7; in gender, I,22-3; in number, I,23-7; word order, I,27-32; inverted, I,28-31; normal, I,31-2; ellipsis in, I,32-4; with three members, I,34-7; "pronoun of separation," I,34-6; with verb "to be," I,36; with verb "not to be," I,36; negation, I,102.
- NOUNS: determination of, II, 5-10; indetermination of, II,5-10; uses of the indetermination, II,21-9.
- NOUN CLAUSES, III,64-147; asyndetical, III,64-104; after noun in construct state, III,74-7; after preposition, III,77-97; after **مَنْذُ**, III,78-80; after **لِ**, III,80-4; after **حَتَّى**, III,84-97; indirect questions, III,97-104; syndetical, III,105-47; function of, III,130-8; after preposition, III,138-45; temporal, III,142-3; adverbative, III,140-3; comparative, III,143-4; other prepositional compounds, III,144-5; ellipsis of the preposition, III,145-7.
- NUMERALS, II,361-98; cardinal numbers, II,361-87; one, II,361-64; nunnation, II, 362-3; in reciprocal correlatives, II,364; two, II,365; three-ten, II,366; followed by a genitive plural, II,366; polarity agreement, II,366; eleven-nineteen, II,367; followed by accusative of specification, II,367; twenty through ninety-nine, II, 367-8; followed by accusative of specification, II,368; one hundred, II, 368-9; two hundred, II, 369; three hundred through nine hundred, II,369; one thousand, II,370; two thousand, II,370-1; one million, II,371; hundreds,

- thousands, millions, II,371-2; as appositives, II,372-3; agreement, II,372; prepositional construction, II,373-4; defined cardinal numbers, II,374-7; compound numbers, II,377-9; approximate numbers, II,379-81; between eleven and nineteen, II,381; from twenty on, II,381; fractions, II,382-4; one half, II,382; one third through one tenth, II,383; agreement, II,384,5; omission of the numbered noun, II,385-7; ordinal numbers, II,387-95; first, II,389-91; second through tenth, II,391-2; eleventh through nineteenth, II,392; twentieth, thirtieth, etc., II,392; twenty-first, thirty-second, etc., II,393; dates, II,393-5; time of day, II,395-6; book references, II,396-8.
- NUNNATION, II,7-8; for cardinal number one, II,362-3.
- PARENTHETICAL CONSTRUCTIONS, III,375-81.
- PARONOMASIA, II,439-52; definition, II,439; in nominal sentence, II,440-1; expression of indefinite subject in verbal sentences, II,441; between subject and verb, II,441; between verb and object, II,442-4; expression of indefinite object, II,442-4; "absolute" accusative, II,444-5; relative sentence after paronomastic accusative, II,447; after verbal nouns, II,448; between subject and object, II,449; between substantive and adjective, II,449-50; in a genitive construction, II,450; paronomastic repetition of a substantive, II,451-2; in pronominal relative clauses, III,209-10.
- PASSIVE VOICE, I,52-8; prepositional phrase as subject, I,53; indefinite constructions, I,55; passive participles, see particles passive.
- PARTICIPLES, II,406-19; deter-

- mination by a genitive, II,109-10; as adverbial accusative of time, II,178; active participles, II,406-14; nominal construction, II,408-9; paraphrased by prepositional construction, II,274, 413; verbal function, II,407-8; with suffixed personal pronoun, II,409-10; verbal construction, II,410-4; passive participles, II,414-9; with an accusative, II,416; prepositional phrase introducing the agent, PLEONASM: imitative, II,494-5. II,416-7; genitive of the agent, II,417; substantival use, II,418; impersonal use, II,418-9.
- PERFECT, I,59-63; in conditional constructions, III,311-5; in indefinite conditional constructions, III,353-60.
- PERSONAL PRONOUNS, II,423-36; in apposition, II,77-81; after an active participle, II,409-10; reflexive use, II,424; agreement, II,425-8; uses of the third person, II,426-36; omission, II,429; "pronoun of the fact," II,430-2; "of separation," I,34-6, II,434-4; emphatic apposition, II,434-6; resumptive pronoun in asyndetical relative, III,154-8; omission, III,158-60; resumptive pronoun in syndetical relative, III,165-7; resumptive pronoun in pronominal relative, III,182-6.
- PREPOSITIONS, II,253-358; nominal character, II,253-4; general remarks on the use of, II,254-62; with two substantives, II,256; correlative compounds, II,258-9; prepositional compounds, II,559-60; omission of, II,261; prepositional construction of numerals, II,373-74; asyndetical noun clauses after, III,77-97; syndetical noun clauses after, III,138-45; ellipsis, III,145-7; see prepositional phrase.



- PREPOSITIONAL PHRASES, II, 81-353-60.  
 90; subject of a nominal sentence, I, 15; predicate, I, 20; subject of a verbal sentence, I, 47; restrictive, II, 81; nonrestrictive (parenthetical), II, 81-2; determination by, II, 82-3; position of, II, 84-6; use, II, 86-9; adverbial, II, 86; omission of, II, 89-90; as paraphrase of a genitive construction, II, 100.
- PRONOMINAL-RELATIVE CLAUSE, III, 170-242; use of **مَا**, III, 177-9; use of **مَنْ**, III, 173-6; determined by **مِنْ**, III, 179-82; resumptive pronoun, III, 182-6; function, III, 186-91; formulaic expressions with **مَا**, III, 192-207; **مَا** as an indefinite particle, III, 207-9; paronomasia, III, 209-10; adverbial uses of **مَا**, III, 210-1; adverbial relative clause as a nominative, III, 211-8; as a genitive, III, 218-29; as an accusative, III, 229-31; after preposition, III, 231-42; as indefinite conditional, III, 353-60.
- PROPER NAMES: undeclined, II, 27.
- RECIPROCAL EXPRESSIONS, II, 137.
- REFERENCES: book, II, 396-8.
- REFLEXIVE EXPRESSIONS, II, 140, 424.
- RELATIVE CLAUSES: see adjectival relative and pronominal relative clauses.
- SENTENCE: simple, I, 2; expanded, II, 2; compound, III, 2-3; negative, I, 101-32; interrogative, I, 135-68; expanded compounds, III, 385-8; see nominal sentence and verbal sentence.
- SUBJUNCTIVE, I, 78-80; after **لَنْ**, I, 126; after **فَ**, III, 33-5; in noun clauses after **لِ**, III, 80-4; after **حَتَّى**, III, 85-6; after **أَنْ**, III, 108-12.

- SUBORDINATE CLAUSES, III, 63-371.
- TIME OF DAY, II, 395-6.
- VERB, I, 41-97; subject, I, 45-50; passive voice, I, 52-8; agent, I, 52; intransitive verb, I, 55; tenses, I, 58-67; perfect, I, 59-63; imperfect, I, 63-7; modal and temporal categories, I, 67-7; particle **قَدْ**, I, 67-71; verb **كَانَ**, I, 71-5; particles **سَوْفَ** and **سَ**, I, 75-7; moods, I, 77-83; subjunctive, I, 78-80; jussive, I, 80-2; energetic, I, 82-3; copulative verb, II, 196-7; verb of existence, II, 197-8; verbal copula, II, 198-202; in a nominal sentence, I, 36-7; verbs in auxiliary function, III, 255-63; word order with auxiliary verbs, III, 263-6; agreement of verb with subject, see verbal sentence.
- VERBAL SENTENCE, I, 41-97; definition, I, 2, 41; structure, I, 41-5; word order, normal, I, 42; inverted, I, 42-5; subject, I, 45-8; impersonal subject, I, 48-50; indefinite subject, I, 50-2; paronomastic, I, 51-2; agreement, I, 83-97; normal word order, gender, I, 84-7; number, I, 83-4; inverted word order, gender, I, 87; number, I, 87-94; phrases as subject, I, 94-6; multiple subject, I, 96-7; negation of the verbal sentence, I, 102-4.
- VOCATIVE, II, 216-9; in the nominative after **يَا**, II, 217-8; after **أَيُّهَا**, II, 219; in the accusative after **يَا**, II, 218; **يَا** with personal titles, II, 219.
- WORD ORDER, II, 507-21; in expanded nominal sentence, II, 507-10; verbal sentence, II, 510-21; prepositional phrase, II, 515; adverbial expressions, II, 516-9; temporal-local, II, 519-20; local-temporal, II, 520-1; auxiliary verbs, III, 263-6.

- 
- WORD UNION, II, 489-503; asyndetical, II, 489-95; adjectives, II, 489; adverbial modifications, II, 490; repetition of same word, II, 492-4; adjectives of opposite meaning, II, 492; syndetical, II, 495-503; with conjunctive particles, II, 496-9; alternate or excluding meaning, II, 499-501; disjunctive, II, 500-2; negative disjunction, II, 501-2.